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A COLLECTION OF HISTORICAL DATA REGARDING THE
ORIGIN AND GROWTH OF THE CATHOLIC CHURCH
IN THE NORTHWEST.

"Colligit fragmenta ne pereant"
(Joan. VI-12)

VOL. V, NO. 1

JULY, 1917

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A C T A E T D I C T A

VOL. V, No. 1.

July, 1917

LIFE OF THE RT. REV. JOSEPH CRETIN, FIRST
BISHOP OF THE DIOCESE OF ST. PAUL.

BY THE MOST REV. JOHN IRELAND, D. D.

CHAPTER V.¹

JOSEPH CRETIN, A STUDENT IN THE SEMINARY OF ST. SULPICE—OTHER LETTERS WRITTEN FROM THE SEMINARY—A RULE OF SPIRITUAL LIFE—LEAVES THE SEMINARY ORDAINED TO DEACONSHIP.

We tarry yet a while with Joseph Cretin in the Seminary of St. Sulpice. To understand the priest that later he was to be, we should study, so well as we may, the seminarian that he was in St. Sulpice; we should study, so well as we may, the influences amid which he was preparing himself for his future career, together with the ideals and features of character developing in him under the aspirations of those influences.

The Seminary of St. Sulpice, in Paris, had advantages that were peculiarly its own. It was to a high degree cosmopolitan in its student-body as well as in the civic and social life moving outside its walls, and necessarily surging more or less into its inner courts. To Joseph Cretin in St. Sulpice there were given wider

¹ Continued from Vol. iv, No. 2.

visions of men and things than could have been possible within the compass of smaller and more isolated schools of theology. There companionships were formed that were to serve him to good purpose in his future years; there, too, situated as St. Sulpice was in the centre of the nation's capital, he witnessed, in close proximity, movements of State and Church that both recalled the history of France in past years and were giving soul and fibre to that of present and coming times. It was a rare good fortune for Joseph Cretin that St. Sulpice was the home of his seminary days.

Letters written from St. Sulpice to relatives in Montluel are evidences that Joseph was the attentive observer, the intelligent student, as opportunities to see and to hear came within his grasp. Interesting in burthen of narrative, picturesque in description, keen in criticism, those letters go far to show the mental attainments of the writer in this early period of his career. We cull from them a few extracts bearing upon ecclesiastical incidents that were happening under his eyes.

One, under date of July 6, 1821, pictures the Church of France still in suffering amid the ruins accumulated over it by the Revolution and lifted only in part by the Concordat of 1801. Parishes and priests were still too rare, dioceses and bishops still too rare, to suffice to the needs of religion. The Concordat had restricted the number of dioceses and bishops to fifty, altogether too few to reinstate the "Eldest Daughter of the Church" to her former honor and usefulness. After many delays and controversies Parliament consented in 1821 to the creation of thirty new dioceses and names of candidates to fill them were presented to the Holy See, which, however, did not grant canonical confirmation until the July of the following year. Joseph writes:

"You have, no doubt, heard of the nomination of thirty bishops. The affair was finally settled in these last days by the Chambers of Deputies and those of the Peers. There was hardly any opposition. They were finally convinced of the importance and the necessity of re-establishing religious organizations in the greater number of the provinces, were it only for the welfare of the State. All dioceses are not like that of Lyons. In many

dioceses only five or six priests are ordained each year, whilst at Lyons the number is more than a hundred. People without a shepherd have no religious services and easily fall into ignorance and indifference. At the ordination in which I received the tonsure one hundred and sixty were ordained to the priesthood. Only five of those, however, were for the Diocese of Paris, most of them strangers incorporated into this diocese. Young men who offer themselves to the Diocese of Paris are accepted readily; the expenses of their seminary training are paid and, if need be, they are otherwise assisted. Things will change for the better in the near future, as a new preparatory seminary has been established for the clerics of the royal chapel, about 100 in number. Each one of these receives five hundred francs; their number is increasing every day. Twelve of the new bishops are about to take possession of their sees: others will do so in a few months or during the coming year. Nearly all the new bishops come to the Seminary of St. Sulpice to be consecrated; they give us a feast-day on those occasions. I have not heard whether the see of Belley is to be re-established. Nearly all the bishops had received their education at St. Sulpice. It is not twelve years since the Coadjutor-Archbishop of Paris was a student in the seminary; two years ago he received his nomination as coadjutor to his Eminence, Cardinal Talleyrand-Perigord, who is now 86 years old, and for some months is ill with cancer, so that he cannot live beyond the end of the year. His death will be a great loss to the diocese. He was all powerful at court and a man of the greatest piety. His coadjutor, who will succeed him, is the son of a captain of the navy; he is a man of excellent qualities, interior and exterior. Cardinal Fesch has at last resigned from the see of Lyons in favor of Monseigneur Geofroi, Bishop of Metz. Monseigneur Geofroi is a man of great learning and a saintly bishop. The other day he visited our country-house. The King, however, has not yet approved the nomination."

Elsewhere he tells of a religious procession in Paris, that shows how vivid yet and bright-burning was the faith in France, despite unfortunate encounterings:

"If I were not so near the end of my letter-paper, I should describe at length the beauty and the grandeur with which the Parish of St. Sulpice held the procession of the feast of Corpus Christi. A band of many musicians and the soldiers of the royal guard took part in it. There were twenty-four flower-boys and twenty-four censer-bearers, of whom I was one. There were resplendent repositories. Even the people of the Capital, so well accustomed to grand celebrations, exclaimed: Oh, how beautiful! The procession of the Parish of St. Germain at which all the nobility assisted was, no doubt, even more grand; it follows and passes along the quay of the River Seine."

In a letter written under date of January 6, 1822, he writes:

"If I had time I would describe to you a most beautiful ceremony which took place in the Pantheon, on the third of this month, the feast of St. Genevieve. At last this celebrated monument, erected by a vow of the city in honor of St. Genevieve, the patron saint of Paris, has been restored to religious worship. This magnificent church, before its completion, was taken over to be the burial place of the great men of the Revolution. The king returned the edifice to the Archbishop about three weeks ago. Some paintings of the revolutionary period may still be seen on the walls; there has been as yet no time to remove them. The church was blessed on last Thursday. The prince and the princess, the whole staff of the royal guard, the representatives of the municipality, attended the ceremony. The music was superb. The mass was celebrated with the greatest solemnity. It was easy for me to see everything, as I took part in the ceremonies. I was nearly all the time in the vicinity of the princess. All Paris rejoiced over the event. The church looked more beautiful on this occasion than ever before. Formerly it was surrounded by scaffoldings and frameworks—marks of an unfinished structure. When the large square in front was cleared off, an altogether different appearance was given to the magnificent facade. During the next nine days all the parishes of Paris will successively visit the church. A pontifical mass is to be celebrated there every day. To-day I was there again, as I was

appointed to serve as master of ceremonies. The Bishop of Amiens celebrated the mass."

Other letters there are, giving detailed accounts of life at St. Sulpice or abounding in descriptions of the monumental and historic shrines in Paris and its suburbs, to the visiting of which the vacation season was chiefly devoted. Joseph was not lax in writing letters to the beloved home in Montluel; and fortunately for posterity dwellers in the home preserved the letters transmitted to them. Further quotations, however, from this correspondence we omit as being of lesser relevancy to our immediate purpose, which is to know to-day the seminarian to the end that later we know and understand the life and work of the missionary of Dubuque and St. Paul.

Altogether, however, in accord with our purpose will be a summarized rehearsal of the contents of a manuscript booklet, written by Joseph in St. Sulpice, entitled "Method and Practice in order to sanctify all my actions and to spend the whole day in union with our Lord Jesus Christ."

The booklet bears on its frontispiece the date, 1821—being written, as we are thus led to believe, towards the close of the first year he was spending in St. Sulpice, or in the earlier part of the second. On the opening page is this warning to those who fain would apprise themselves of its contents: "The favor is earnestly asked that the reader go no further." Even now we fear to turn over its leaves in disobedience to the sacredness of this mandate of holy and earnest humility.

The booklet is precious. It unlocks the soul of Joseph Cretin, as he was, not only in the Seminary of St. Sulpice, but, no less, throughout his whole career, to the hour of his death in his missionary home in St. Paul. Every man has his ideals, to which he conforms, or at least strives to conform his thoughts and actions. To understand his outer tenor of ways, one must have an intimation of the ideals reigning in his mind. The ideals of Joseph Cretin were those of Christian saintship. From any other viewpoint, his life, as year by year it developed in France, and in America, were a puzzle; his motives of action were an impenetrable mystery. From early youth to the day of his death, Joseph

Cretin aimed at being the saint—the saint of the old school of Christian sainthood, so remote alas! from the usual trend of modern thought and habit. Throughout his whole life he was the pupil of this old school of Christian saintship—totally immersed in the supernatural, seeing all else through its prisms, subordinating all else to its mandates and influences, and, to its fuller appropriation into his soul, seizing upon all the uses and practices that authorized heroes of Christian saintship believed to be necessary or profitable in the subjugation of the body to the surer flights of the soul towards the All-Perfect God.

The booklet, as we now have it, is thumb-worn and tattered, showing every token that it was frequently in the hands of its owner to give to his soul its daily food, to hold him firm in the peace of the Almighty God, however wildly the storm raged beneath his feet. No other book, no other manuscript, clung to him so closely, from St. Sulpice to St. Paul, from seminary-call to death-bed chamber. In later years additions were made to the earlier pages, the last page ringing true to the first—all of them the words, the resolves of the saint. A separate leaf, summarizing the longer and more detailed “Rule,” also thumb-worn and tattered, was found by his attendant, on the table that stood near his death-bed.

The booklet opens with a chapter entitled “General Means of Sanctification.” We transcribe it in full:

“To remember often that God is my beginning and my last end; that from Him I have received all my faculties, which I must bend in service to His glory; that all actions turning to another purpose not only are lost to Heaven, but draw down upon us a subtraction of divine graces and lead to sin and its penalties. God is a jealous Lord; He sees into the depths of soul and of body.”

“To ask often of myself when I pass from one exercise to another, what ought I do? What am I doing? Why and to what intention?”

“To propose to myself as my model in my acts, at one time our Lord, at another the Blessed Virgin, or St. Joseph, or St. Lewis Gonzaga. To ask often of myself, in what manner would they

have performed this act, how they would have gone through this recreation?"

"To perform the present act as if it were the last of my life."

"To act as if there were on earth only God and myself. To see in my superiors and in my fellow-students the person of our Lord Jesus Christ."

"To examine myself carefully after each act, whether human considerations had slipped into my intentions; and, should I be obliged to acknowledge guilt, to humble myself before God, crave pardon from Him, and impose upon myself some penitential act of self-denial."

"To beg often from God that He make me more humble, more void of myself, that He extirpate within me all love of myself; to say often to Him, that I wish to do nothing that is not done through Him and for His greater glory."

Lists follow of practices to be observed, of aspirations and prayers to be voiced, as one exercise in the work of the day succeeds the other, as circumstances arise demanding special help of divine co-operation and special effort in response to this co-operation—the whole indicating aim and resolve nowhere to stop short of closest union with God and fullest submission to the divine will.

Throughout particular emphasis is laid upon faithfulness in prayer, humility and self-effacement, charity to neighbor, patience amid trials, mortification of the senses as the efficient means to the more complete subjugation of soul and body to the law of the higher spiritual life.

"O Lord," he writes, "I consecrate to Thee every interest of my life, in love of Thee, for thy own greater glory."

"I acknowledge myself as unworthy of being in this blessed house (the Seminary) amid so many saintly young men."

"Whenever tempted to yield to tiresomeness, I will repeat to myself—Patience! I shall have all eternity for my repose. Courage, my soul. After a brief moment of pain thou wilt be consoled and happy in eternity. Suffering is the shortest road to Heaven."

"I will always make the sign of the cross slowly and reverently, in the intention of strengthening within me the faith so necessary to the priest."

His resolution as to recreations with his fellow-students deserves mention, indicating as it does the freedom of true piety from moroseness and self-complacency:

"In recreation-time I will show myself simple, cordial, joyous, satisfied with everything, seeking always to be all to all. Especially will I be careful to practice charity and humility. I will never speak of myself in praise or in blame. I will interrupt no one in conversation. I will readily agree with others, even when inwardly I may think I am in the right. In what I say I will seek to give pleasure to those who are listening to me."

The programme of spiritual life written for his student-days was his programme in all his later years, always faithfully and perseveringly adhered to, in word and deed, so far as changing situations and circumstances at all permitted. It is the key to his whole career, which was always that of the true saint of God's Church.

The separate leaf found on the table near his death-bed bears the title, "Proposals of Means of Perseverance." Among its lines are the following: "To petition each day for the gift of perseverance by an act of fervent prayer; to pray and to pray again to obtain the grace of humility; to cherish the Blessed Virgin, to devote myself to her, to put absolute confidence in her intercession; it is so easy to love Mary. To love the Blessed Sacrament and to awaken strong faith in the divine presence within it. In last analysis I give myself to God, to serve Him in the manner pleasing to Himself every day and every instant. Union with God in Jesus Christ; complete renunciation of myself in all things."

How far Joseph Cretin did go in search of personal saintship, even in his student-days, we were able to learn from the oft-repeated statement of his sister to the effect that after his home-coming from St. Sulpice she had discovered in his possession a cilice, and had wrested from him the admission that in the seminary he had not unfrequently vested himself with it, because,

as he said to her, the saints whom it was his duty to strive to imitate were used to the practice of this method of bodily mortification.

At St. Sulpice Joseph received from the hands of the Archbishop of Paris, Monseigneur de Quelen, minor orders, December 21, 1821; subdeaconship, June 1, 1822; deaconship, May 24, 1823. In the diplomas of his earlier ordinations, he is marked as the subject of the Diocese of Lyons, within the confines of which Montluel, at that time, was situated. In the diploma of deaconship, he is the subject of the Diocese of Belley. The Diocese of Belley, meanwhile, had been re-organized, and Montluel was a part of its territory. One of the encouragements enjoyed by our deacon, before he bade farewell to his seminary, was that of a presentation to the newly-consecrated prelate, Alexander Raymond Devie, who, for the next fourteen years, was to be his bishop and, for his whole life, his friend and counsellor.

CHAPTER VI.

THE DIOCESE OF BELLEY—JOSEPH CRETIN ORDAINED TO THE PRIESTHOOD—HIS FIRST MASS IN MONTLUEL—THE BURGH AND PARISH OF FERNEY—JOSEPH CRETIN, VICAR AT FERNEY.

The Diocese of Belley was to provide the field of labor to Joseph Cretin, up to the year 1838—the time of his departure for the Diocese of Dubuque, on the remote banks of the Mississippi River.

The Diocese of Belley had been one of the ancient dioceses of France, going back in its duration to the fifth century of the Christian era. It had had a notable history. Among its bishops there had been saints and scholars of high renown, among them St. Hippolytus, in the eight century, and Sts. Anthelm and Arthaud in the twelfth. In the early years of the seventeenth century its bishop had been Monseigneur Camus, so well known to the readers of the life and letters of St. Francis de Sales, his neighbor and intimate friend. By an agreement between Pius VII and Napoleon, at the time of the Concordat of 1801, Belley disappeared from the list of Dioceses of France, the larger portion of its territory, the City of Belley included, coming under the jurisdiction of the Diocese of Lyons. In 1822 it was re-established, this time, however, being made, as to territory, conterminous with the civil confines of the Department of Ain.

The first bishop of the newly-reconstituted Diocese was Alexander Raymund Devie. He it is who was to ordain Joseph Cretin to the priesthood, and later to consecrate him as Bishop of St. Paul.

Monseigneur Devie was one of the most conspicuous members of the French episcopate in the first half of the nineteenth century, when great bishops were needed in France to rebuild religion from the ruins into which the Revolution had cast it, when, fortunately, great bishops in no small number were allotted to it by

divine Providence. He was the Bishop of Belley from 1823 to 1852. Such his fervor of zeal, such his intelligence of action, that the diocese rose to a stage of prosperity, religious and educational, that placed it in the first ranks of Dioceses of France. This enviable position it since has retained, so wisely had the stones of its foundation-walls been laid, so unitedly had they been joined together. Very much of the work awaiting the successors of Monseigneur Devie was to continue and preserve that which had been accomplished. His spirit is to-day the spirit of the Diocese; the orientations under which its life moves are those which he charted and guided. To his labors as an organizer, Monseigneur Devie added those of a writer. Books from his pen are to the present time standard literature in the education of levites of the sanctuary and in the good government of dioceses.

In pre-revolutionary days, Monseigneur Devie had been a student of St. Sulpice, in Paris. Thither he now returned for his episcopal consecration, which he received at Issy, the Sulpician residence of junior classes, the sixteenth of June, 1823, from the hands of Monseigneur Fraysinous, Grand-Master of the University of France. It is not likely that Joseph Cretin was present at the ceremony, as at the time he was a student of the Seminary of Paris. Whatever of this, soon afterwards he was presented to the new bishop as a subject of the Diocese of Belley, and recommended as a levite of more than ordinary brilliancy and piety. "The directors of the Seminary," said the Bishop, "have spoken well of you. You are yet young and without experience. This, however, will come with time and counsel. It is my wish that you be one of my secretaries." In his humility, Joseph pleaded against the honor proffered to him. "Well," replied the Bishop, "we shall see what is best when your age will have permitted your ordination to the priesthood."

On his way from Lyons to Belley, the Bishop tarried a short time in Meximieux. There he ascertained that at the reopening of the classes in the coming autumn a post would be vacant, that of a prefect of discipline. It was decided that, still a deacon, Joseph should fill the post.

The vacation of 1823 was spent at the home of his parents in Montluel. He had not been there during the four years of his theological studies. Paris was viewed as being far distant from Montluel, and the expense of the journey from the one place to the other was, under ordinary circumstances, too heavy to be entered into the annual accounts of a family used to economy in the management of its household affairs.

The vacation closed, Joseph is back to Meximieux—this time in the ranks of its masters. His stay there, however, was to be brief, as, meanwhile, other plans in his regard were suggesting themselves to the mind of Monseigneur Devie.

The day of Joseph's ordination to the holy priesthood had come. It was the Saturday of Ember Days, December 20, 1823. A few weeks previously he had completed his twenty-fourth year, the canonical age required in promotion to the priesthood. The ceremony took place in the chapel of the episcopal residence in Belley—the same chapel where twenty-eight years later he was to be raised to the dignity of the episcopate by the same illustrious prelate, Alexander Raymund Devie.

We have no letters to tell of the thoughts that filled the mind of Joseph Cretin on the solemn day of his ordination to the priesthood. But what we have been told of his attitude of soul, as earlier orders were received, and of the fervor of piety characterizing his years of seminary training, we can easily imagine the fullness of immolation and the earnestness of dedication to the service of God that were his as the voice of the ordaining prelate bade him be “a priest forever according to the order of Melchisedech.” The writer of these pages retains a vivid remembrance of an hour in early years, when Joseph Cretin, the Bishop of St. Paul, announcing to two youths that they should hope one day to be priests, spoke with ecstasied countenance of the sublimity of the priesthood, of the duties it imposes, of the holiness of thought and affection it requires. The words spoken by the Bishop in St. Paul, were, no doubt, a faithful, though a distant echo of the converse had with himself in Belley, on the morning of December 23, 1823.

From Belley Joseph hurried to Montluel where his first mass was to be said. It was at the midnight hour of Christmas, in the church of St. Stephen, that Joseph repeated the prayers renewing the sacrifice of Calvary. Father and mother, brother and sister were there in supreme delight, and were the first at the altar-rail to receive from the newly-anointed hand the Bread of divine life. The priest assisting him was the vicar of the parish, John S. Bazin, who in after-time was to be the missionary in Alabama and the third bishop of the Diocese of Vincennes in Indiana, in the United States of America. At a later hour Joseph was again at the altar, this time in the larger church of Notre Dame. In the church of Notre Dame, as in that of St. Stephen, the crowd of attendants filled every nook and corner. It was a memorable Christmas in Montluel. Montluel, noticed in pre-revolutionary days as a garden of priestly vocations, was summoned again to honor the priesthood in a child of its own bosom, one whom it loved and revered for his talent and virtue, whom through every voice it was ready to acclaim as most worthy of being numbered among the ministers of God's Church.

Fifteen years later, on the evening of his first Christmas-Day in America, Joseph sought comfort for his loneliness of heart in putting into a letter addressed to his sister his remembrances of his first mass in Montluel. The remembrances told, he wrote: "I wish to feel in all things as I then did feel; I wish to feel as years before I had felt when receiving in the same sanctuary my first communion; I demand now from Jesus as I demanded, both at my first mass and at my first communion, the grace of being a holy priest, and I again promise to devote myself in the entirety of my being to His service and His glory."

And now we transfer ourselves to another burgh of the Department of Ain, to another parish of the Diocese of Belley. We are in Ferney, or as then it was frequently called, Ferney-Voltaire. December 30, a few days after he had said his first mass, Monsieur Cretin received a letter from Monseigneur Devie, naming him vicar to Monsieur Randon, the Curé of Ferney.

Contiguous to the Canton of Geneva in Switzerland, lies the strip of French territory, some thirty-five kilometers in length,

some fewer in breadth, known in history as the “Country of Gex,” marked to-day in the civil nomenclature of France, as the “Arrondissement” of Gex. Geographically, the “Country of Gex” could scarcely be said to be a part of France. It is separated on the North and West from other French territory by the Jura Mountains, while eastward it rolls the gentle undulations of its rich and fertile plains into the equally rich and fertile plains of the Swiss Canton of Geneva, and beyond those into shores laved by the waters of Lake Leman. No thought, however, of lines of political demarcation comes to the lover of beauty and grandeur in nature’s landscape, who, descending the slopes of the Jura, opens his eyes upon the magnificences of the panorama that now awaits his wondering gaze—tree-clustered villages, encircled each in rows of well-tilled fields; further onward the fair cities of Lausanne and Geneva, and the silver-tinted waves of Lake Leman, and, yet further away across the waters of Leman, the mountain-summits of Savoy, among them the snow-laden crest of majestic Mont Blanc. Travellers have written that the panorama from the slopes of the Jura through and beyond the “Country of Gex,” is unequalled in soul-ravishing splendor, save by that of the Neapolitan Bay, or that of Constantinople’s Golden Horn.

At a point on the Eastern frontier, the “Country of Gex,” as to-day constituted, projects itself in a narrow salient towards the City of Geneva, leaving between itself and the City the short distance of four kilometers. On the apex of the salient rises the Burgh of Ferney. The singular geographical situation of Ferney is due to the Congress of Vienna, of 1814, which, in the reconstruction of Europe after the downfall of Napoleon, hearkened to no other counsels than those of its own international policies. The Congress decided that Geneva, heretofore a free and autonomous municipality, should enter as a Canton into the Swiss Confederation. To that end its territory should be widened, and strips of land from Savoy on one side and from the “Country of Gex” on the other were placed under its control. A straight line should have put Ferney into the new Canton: but the famed Talleyrand-Perigord held tenaciously to the old home of Voltaire,

and in this manner, however tortuous the lines, Ferney remained to France.

The history of the “Country of Gex” is most varied in its political and religious phases. Not to go back beyond the sixteenth century—the troops of the Canton of Berne wrested it in 1536 from the Dukes of Savoy; later Geneva possessed it. Berne and Geneva had nothing more at heart than to destroy within it the Catholic faith, and to force upon its inhabitants the religion of the Reformation. Savoy reconquered it and in 1601 ceded it to France, to which it has since belonged.

Again a part of France, the “Country of Gex” was to be reconquered to the Catholic faith. The apostle to whom the task was to fall was none other than Francis de Sales, known in the annals of the Catholic Church as the saint and the doctor, St. Francis de Sales.

Francis had been the apostle of the Chablais, on the southern shore of Lake Leman, won over from Geneva to the Dukes of Savoy at the same time as the “Country of Gex.”

The success crowning the labors of Francis in the Chablais had been marvellous; the whole population had cast aside the Calvinism imposed upon them by Berne and Geneva and had returned to the Catholic fold. In the “Country of Gex,” the task was more difficult, progress was much slower. Here the inhabitants had been more effectually subdued to the tenets of Calvinism. The government, too, of Henry IV, himself a convert from Protestantism, was far less prodigal of co-operation than had been the Duke of Savoy in the Chablais. And, then, Francis was now no longer the free and unimpeded worker, that he formerly had been. When preaching in the Chablais, he was the priest, and his whole time was in his work. When he turned himself to the “Country of Gex,” he was the bishop of an extensive diocese, with many other tasks falling into his hands and many other cares absorbing his attentions.

As it was, Francis sent into the “Country of Gex” zealous and efficient missionaries. He was there himself, whenever he could wrest a respite from other and more urgent calls. He made frequent journeys to Paris to secure the good will of the gov-

ernment. In Paris and elsewhere in France he was the eloquent solicitor of financial resources with the aid of which the difficulties of evangelization might be lightened and the labors of the resident missionaries brought into surer success. Before his death, the "Country of Gex" was well on its way towards the Catholic faith. Under the spiritual regime of one of his successors in the episcopate, John d'Aranthon d'Alex, the entire region was restored to the Catholic Church, save the Burgh of Ferney, where, owing principally to its close proximity to Geneva, Calvinism has never been, even to the present day, without its community of adherents.

Later another enemy of the Catholic faith entered into Ferney. In 1758 the leader of the war of unbelief that blackened the second half of the eighteenth century, Voltaire, was in Ferney, to have there his home until the year of his death, 1778. Paris had threatened Voltaire because of his revilings of the Christian religion. He had gone to Berne and thence to Geneva, but in neither of those places was he long the welcomed guest. He repaired to Ferney, buying there an estate, which included in its titles and appurtenances the lordship of the village. "A philosopher," he wrote, "ought to have two or three holes in the ground against the hounds who chase him." If molested by France, he could run into Switzerland; if confronted there with trouble, he could hurry back to France.

From Ferney, for a score of years, he waged his war against "The Infamous," as he termed the Christian Church, setting himself deliberately to the task of undermining the foundations, not of the Catholic Church only, but of all revealed religion. From Ferney he launched out books, pamphlets, letters, articles of encyclopedias—all to the one purpose, the death of "The Infamous." To Ferney came the pilgrim throngs, friends and co-laborers of the "Philosopher." In Ferney, too, there was the glaring exhibition of that monumental hypocrisy, which was the distinguished feature in the character of Voltaire. Either to beguile the simple people around him, or to amuse himself and his friends—very likely to both intents—now and then he would make act of Catholicity, assisting at mass, receiving paschal com-

munion, reading within the church a homily on honesty and honor, even girding himself with the cord of the Capuchin. The greater number of the inhabitants of Ferney were in temporal affairs dependents of Voltaire; their faith in Christ and in His Church was sorely tried.

Finally, when Voltaire had passed away, there came the days of the French Revolution, to persecute still further the Church and obliterate in Ferney what little of Catholic faith still might have been in survival. In Ferney it had been disaster after disaster. There, as perhaps in no other place in France, religion was in ruins, when the work of restoration was to be begun in the opening years of the nineteenth century.

Until the year 1823, Ferney was a parish of the Diocese of Chambery in Savoy. The Bishop of Chambery chose as pastor of Ferney, Monsieur Randon, a holy priest whose record amid the terrors of the Revolution had been untarnished, simple-minded, however, and poor of talent, unarmed for battle, of slight efficiency in the upbuilding of the faith. Every Sunday, Vespers concluded, the good man would invite the attendants to say the "Our Father" and the "Hail Mary" for the conversion of the sinners of the parish, and for the perseverance of the just, "if any such be in it." Monsieur Randon was gauging correctly the misery of religion in Ferney, and, perhaps, his own inability towards its amelioration.

A new era, however, was in the dawn. Under the decree re-establishing the Diocese of Belley and making it conterminous with the civil frontiers of the Department of Ain, the "Country of Gex," Ferney included, had become a part of its territory. One of the first pastoral visitations of Monsieur Devie was to Ferney. He was there in the month of November, 1823. The needs and possibilities of religion were seen and fully understood. Many, Catholic in name, were cold and indifferent in the practice of their religion. Those were to be awakened from their torpor and strengthened in faith and piety. Ferney was the one parish in the Diocese in which there was an organized community of Protestants, and was situate at the very gates of Geneva, "the Rome of Protestantism." A special ministry was demanded

to guard Catholics from the perils of heresy and, to diffuse the lights of faith even into adjacent regions where, if not unknown, it was despised and hated. Ferney was the outpost of Catholicism in its approaches towards Geneva. Why not, it was asked, exhibit to the Protestantism of Geneva the Catholic faith in its best attractiveness of form, and its best exercise of life and energy, so that all might know it as it is, and, knowing it, yield to it, if nothing more, courteous consideration and respect. To do all this was the resolve of Monseigneur Devie. In closing his visitation, he spoke the significant words—"Ferney is no ordinary parish; here religion must be treated on a grand scale."

The Bishop's first gift to Ferney was Joseph Cretin. The gift was a singular recognition of the merits of the newly-ordained priest. "Go my son," said the Bishop, "go where your zeal will be put to its best test. I send you to Ferney, the city of Voltaire. I bless you; be the joy of your bishop who follows you with his earnest prayer; be the consolation of the venerable pastor, whom I give to you as your father; I name you his auxiliary."

CHAPTER VII.

RELIGIOUS ACTIVITIES IN FERNEY—THE NEW PARISH-CHURCH —THE BEGINNINGS OF THE “COLLEGE” OF FERNEY— WORK ALLOTTED TO MONSIEUR CRETIN.

Monseigneur Devie kept well in mind his resolve that in Ferney “religion must be treated on a grand scale.” To that intent plans were quickly formed, and were put into execution as rapidly as circumstances permitted. A new parish-church was the chief need; measures were at once taken towards its erection.

The church, or chapel, in which Monseigneur Devie met the Catholics of Ferney, in the month of November, 1823, in which, too, Abbé Cretin exercised his ministry during the first three years of his priesthood, still remains erect, and, whatever else may be said of it, it never fails to command the observation of the tourist-traveller from Geneva to the adjoining region of the “Country of Gex.” Strange, almost romantic, memories cling ivy-like to its walls.

In its first origin the church or chapel had been built on the demesne of the De Budes, lords of Ferney, as the chapel of the family. It was free, however, of access to the Catholics of the whole burgh. The demesne was purchased by Voltaire, and thus the chapel fell to the ownership and control of the “Philosopher.” It stood quite close to the site of the Chateau, and was thought by the new lord to be an obstacle in the way of a wide-spreading avenue that he was planning to open in front of its portals. Voltaire demolished the old church under promise to the people that he would build for their use one much larger and much more elegant. What, however, he did do, was to construct out of the stones of the old church a new building much smaller and much less pleasing to the eye. This was “Voltaire’s Chapel,” as popular parlance designated it; this was Voltaire’s homage to Almighty God, as the audacious inscription, engraved by his order over its doorway, made proclamation—“Deo erexit Voltaire;

Built by Voltaire to God." On the death of the "Philosopher," the proprietors of former time, the De Budes, re-entered into ownership of the demesne, and, under their good will, the chapel was the home of Catholic worship in Ferney until the completion of the new parish-church.

It was no surprise to the Catholics of Ferney that Monseigneur Devie announced as his first act in the rehabilitation of religion his resolve to build for them a new church. The "Chapel of Voltaire" was no inspiration to their piety; neither was it their own property; and, otherwise, it was remote from the center of the parish, and altogether too small for the needs of the Catholic population now numbering more than one thousand souls.

An appeal for financial aid was made to the public treasury of the burgh, and to the people of the parish individually. In both cases the response was quick and generous. The Vicar-General of the Diocese, Monsieur Ruivet, was sent to Paris, to obtain a subsidy from the national government, as also one from the royal purse itself. Collections were taken up in different cities of France. Even the Pope of Rome, Leo XII, was petitioned for help.

The Pope wrote to Monseigneur Devie:

"You are giving forth a most praiseworthy proof of zeal, in your resolve to establish in the town of Ferney schools for the education of the children of both sexes, and to build there a church adequate to the needs of the people of the parish. . . . In Ferney you have received as your special field a portion of Christ's vineyard at one time fertilized by the labors and the virtues of the Apostle, Francis de Sales. If the storms of heresy have diminished its spiritual fecundity, you, in following the example of that great missionary, will be able, with the aid of God, to repair the losses. . . . The outlay of money to which we are put at the present moment in rebuilding the Basilica of St. Paul, lately the prey of a disastrous fire, compels us to moderate our desire to be of help to you. Wishing, however, to co-operate with you in your good work, we send you herewith the sum of five thousand francs."

To Abbé Cretin was assigned the task of soliciting subscriptions in several of the cities of France. It was an evidence of the confidence reposed in him by his superior. No doubt, too, the Bishop had in mind the facilities that should come to the youthful petitioner from the country-wide acquaintances, formed by him during his student-days in the Seminary of St. Sulpice. In his booklet of dates, years afterwards, Joseph writes: "In 1825 and in 1826, journeying through various parts of France." He accompanied to Paris the Vicar-General, Monsieur Ruivet, when the latter went there to ask the co-operation of the Government and of the King, and there, while the Vicar-General was engaged in official negotiations, he was busy seeking out likely benefactors. The Superior of the Seminary of St. Sulpice, Monsieur Duchaux, lent him important aid, and was himself a contributor. Later, Abbé Cretin, all alone, visited friends and helpers, in other cities of France, thus establishing himself as one of the founders of the new church of Ferney.

While he was at work in Bordeaux, a ship was in port making itself ready for a voyage to far-away China. It was the challenge to his zeal for the salvation of souls, to his spirit of self-sacrifice in the service of the Divine Master. Should not he be the bearer of the Cross to peoples, seated in the vales of darkness, where the needs of religion were pressing, where opportunities of heroic suffering, even of martyrdom, were most tempting? Should he not, as other valiant soldiers, some of whom he had known personally, be an apostle to China? He wrote to his Bishop, praying for the required permission. The answer soon came, ordering him to return to his post of duty in Ferney. "My friend," wrote the Bishop, "you covet work among savage populations in foreign lands; you ask that I allow you to go to China or to Tonkin. No—I have in my own diocese, in goodly numbers, Chinese and Tonkinese, in need of being brought over to Jesus Christ. Ferney provides the all-sufficient opportunities for the exercise of a fervent apostolate."

The new church was completed at a cost of 120,000 francs. The sum now-a-days may seem small. We must, however, remember that at the time of which we write, especially in France,

money was productive of much richer results than we now could obtain from it.

November 8, 1826, the Octave of the Festival of All Saints, was a memorable day in Ferney. The new church was to be consecrated to the service of religion, with all possible pomp and solemnity.

There was a notable array of prelates—besides Monseigneur Devie, Bishop of Belley, Monseigneur de Villefrançon, Archbishop of Besançon, Metropolitan of the Province of which Belley was a suffragan diocese; Monseigneur Hyacinth de Quelen, Archbishop of Paris; Monseigneur Besson, Bishop of Metz; Monseigneur Yenni, Bishop of Fribourg, Lausanne and Geneva, in Switzerland. Civil officials were there in all courtliness of uniform. Priests were counted by the hundreds. The throngs were vast that had come from neighboring towns in France and Switzerland. Only a minor fraction of the attendance could find room within the sacred edifice. The Bishop of Belley chanted the prayers of consecration, and was the celebrant of the mass. The Archbishop of Besançon was the preacher. Abbé Cretin was the master of ceremonies. It was a great and gladsome day, and meaningful, too, it was. It was a day of solemn expiation for the injuries and insults which so long in Ferney had been cast into the fair face of the Catholic Church; it was a day of solemn notification to heresy and indifferentism in Ferney and in adjacent Geneva, that the Catholic faith was girding itself with fresh armor to fight anew its battles and wrest victories from fields, where so often in the past defeat seemingly had annihilated it.

Three quarters of a century had passed over the church of Ferney, when a pilgrim from the banks of the Mississippi, was there to revere the memories recalled in its portals and sanctuary. He sees it to-day as he then saw it—graceful and imposing. A good share of beauty comes to the church from the site upon which it is built. It fronts upon the principal street of the burgh, and gathers around its walls a spacious plot of ground, shaded by well-ordered rows of trees and shrubs. The edifice itself is of the basilica style of architecture. Five steps, running the whole width of the facade, lead to a large and well-proportioned

portico. There columns, Grecian of form, support a classic entablature upon the frieze of which glistens the Latin inscription, "D. O. M. S.—to God, Good, Great, Holy." The interior accords with the exterior. The nave and aisles terminate in a large-sized chancel. Here the pilgrim knelt long and pensively—blessed memories diffusing sunshine upon his soul. In that chancel the first bishop of St. Paul had prayed and meditated; there he had offered, in warm fervor, the holy sacrifice; thence had he preached the word of God. There had he dreamt of remote lands, where priests, he believed, were more needed than in Ferney; and there, at a midnight hour, had he knelt in fondest farewell, before beginning, on the morning of August 16, 1838, his long journey to far-off Dubuque.

Other plannings of Monseigneur Devie were moving apace to make Ferney a centre of strong Catholic life. Within the year 1824 he brought thither Sisters of St. Joseph from the Motherhouse in Lyons to open a school for girls and visit the sick and the poor, and Brothers of the Christian Schools to open a school for boys. Two years later he established there a convent of Carmelite Nuns. Soon another agency of religious activity, the future "College" of Ferney, was emerging into life. In this latter project Abbé Cretin was to have a large part, so large, indeed, that tradition honors him as the founder of the "College" and he himself long afterwards wrote in his diary of dates: "November 18, 1826, named as founder and director of the Pensionnat of Ferney."

On his arrival in Ferney, Abbé Cretin, with the approval of the pastor, took as his task the care of the sanctuary. His ambition was to give all possible distinction to the ceremonies of religion. Then, as in later life, he loved the ceremonies of the Church, both because of their own beauty, and because of the edification to the people which results from a faithful and decorous observance of their every prescription.

A school for sanctuary boys was formed. The pupils were carefully taught the duties of altar services. In reward for diligent attendance, and in the hope that thereby priestly vocations might be nurtured, lessons were imparted in Latin and other

higher branches of study. To the vicar, the sanctuary school was a pleasing echo of his own youthful days in the presbyteral schools of Montluel and Courcieux.

The project of a school of higher education, somewhere in the "Country of Gex," had at an early date of his episcopate entered the mind of Monseigneur Devie. For a time, an ancient castle in the village of Thoury, picturesquely gracing one of the slopes of the Jura Mountains, had been thought of as a fit home for the new venture. Later the Bishop was turning his gaze towards Ferney. Was there not in Ferney, however much in the first stages of growth, what with proper tutelage might be developed into the institute such as the Bishop had in view—Abbé Cretin's sanctuary school? Was there not in Ferney the priest upon whom he could count as his faithful auxiliary in promoting the undertaking—Abbé Cretin himself? Meanwhile the young priest was in prayer that his cherished school be not overlooked, and grasping the favorable moment, while the Bishop was in Ferney for the consecration of the new church, he craved for his school and for its director the episcopal favor. Within a few days all was decided; Abbé Cretin's sanctuary school was the "Pensionnat" of Ferney, under episcopal patronage, and Abbé Cretin was its director. As quickly as it was possible, the Bishop purchased for the use of the "Pensionnat" a building adjoining the church and the presbytery. Such authorizations as were needed under the educational laws of France were obtained from the Academy of Lyons. The prospectus of what was to be done, was sent on its way through the regions from which pupils might be recruited.

The prospectus, written by Abbé Cretin, tells the purpose of the new institute:

"To subtract from perils to which virtue and faith are exposed a certain number of the sons of Christian families, to offer to parents, holding to the principles of religion as the sole basis of good morals and the sole source of filial affection and of personal felicity, a Christian asylum for the youths so dear to them: to provide to the Church faithful disciples, to the State citizens of irreproachable morals, loyal and intelligent, worthy of their

times—this the exalted aim of the clergymen in charge of this school; this the one reason of the duties and responsibilities they assume, of the sacrifices they are prepared to impose upon themselves. Mere human interests do not inspire the devotion necessary in the task to which they are giving themselves; upon higher and more efficacious motives do they place their reliance."

The announcement is made that no large number of pupils is expected. "But in this," it is added, "there is an advantage. Closer attention will be given to each pupil than were otherwise possible if the class-room were crowded. The small school, while lacking, perhaps, in opportunities of emulation provided by the larger, is more like the parental home, of which the school should ever strive to be the extension and the reproduction. Though depending in a measure upon the State University, as the laws of the Nation require, the school in Ferney is free in the nomination of its director and its professors—the rights of the University being limited to occasional visits of inspection."

The curriculum is described in the words that follow:

"There will be two departments—one for those who aspire to a higher instruction fitting them for honorable careers in the several professions of life; the other for those destining themselves to commerce and agriculture. In the second department, the studies, extending through two or four years, as may be desired, will embrace religion, grammar, geography, history, arithmetic, algebra, geometry, trigonometry, history, ancient and modern, with thorough and frequent exercise in penmanship, spelling, original composition, elocution and improvisation, together with the elements of physical science and general literature and instruction in the drafting of geographical maps and plans of land-survey. Pupils of the first department will add to the studies, to which they devote themselves in common with the pupils of the second, the study of the ancient languages, Latin and Greek."

"While not altogether approving the methods of education in use in former times, which restrict pupils during so many years to the almost exclusive study of the ancient languages, we are far from the views of many who, in present days, declaim against things of which they themselves are ignorant, and fain would

persuade their contemporaries that all is useless in the knowledge of the languages of Virgil, Cicero, Demosthenes and Homer. Experience teaches us to set aside objections of this kind. No distinguished scholar, no skilled writer, no eminent artist is known in the last two centuries or in our own, that did not draw from the literature of those languages the aptest part of his erudition and his elegance of expression. Moreover, knowledge of the Latin language singularly facilitates the study of the greater number of living languages, as these, especially the French, are largely derived from it."

"In the study of Latin and Greek special emphasis, as recommended by the most noted teachers, will be laid upon the literal explanation of the text and the practical use of the language. By this process the student, possessing ordinary talent, will be able, at the completion of his fourth year, to understand and explain at first reading the poets and the historians of the Latin tongue. Pupils will study the Greek language in the third and fourth years."

As at first planned, the new scholastic institute of Ferney was in the style of what now-a-days we are used to call the academy or the minor college—receiving its pupils from the highest ranks of the lower or primary school, to hold them under its care for the period of four years, then turning over to still higher schools such of them as coveted a more advanced education. Its formal title was the "Pensionnat" or Boarding-school, though even from its beginnings popular parlance awarded it the more pretentious name of College—the hopes reposed in it giving the vision of the fuller growth due to come in later years.

The motto of the school—"Virtus et Doctrina—Virtue and Learning" further told the aims of the "Pensionnat" and of the resolves of its devoted director.

CHAPTER VIII.

MONSIEUR CRETIN'S LABORS, TEACHER AND PRIEST—THE REVOLUTION OF 1830—MONSIEUR CRETIN, PASTOR OF THE PARISH OF FERNEY.

At the opening of the scholastic year, in the autumn of 1826, Monsieur Cretin was in the plenitude of joy. The institute of Ferney had opened its doors to a goodly number of pupils, and its halls were re-echoing the voices of devoted masters. Three clerics from the Diocesan Seminary of Brou, too young as yet to be raised to the priesthood, Messrs. Bernard, Cordier and Demoray, had been sent as helpers to the director. Ferney and its adjoining territory provided the pupils, aided, however, in the task by Montluel, Monsieur Cretin's native burgh. Among the youths from Montluel were three of his cousins, Mery, Scipion and Morel.

Abbé Cretin was in his native element in the work of education. He found a particular delight in the society of youth. To be with his pupils in the class-room, on the recreation grounds, in the chapel, was the cheer of his soul. The sincere and strong affection with which to the day of their death his pupils recalled his name, is the proof of his rare success as director and teacher. Notes of reminiscences of their school-days in Ferney, penned by a few of them, after more than a half-hundred years, breathe sentiments of reverence and fondness that do him highest honor. We summarize such of those notes as have come into our hands. Abbé Cretin was a scholar of varied knowledge. With equal facility he gave lessons in literature and mathematics, in vocal and instrumental music. His good humor, his tone of enthusiasm stimulated the ardor of his pupils to acts of prowess, whether in study or in play. He freely mingled in their amusements. He had special care to encourage among them physical exercise as conducive to health of body and to vigor of mental application. On days free of studies he would lead them in visits to places of

interest, geographical or historical, so abundant in the neighborhood of Ferney, on French and on Swiss territory; and there he would tarry long in speech to explain what was seen, thus giving valued extension to the lessons of the class-room. He loved music. One of his favorite methods of recreation was to write verses of his own composition, set them to some well-known air, and bid the happy crowd join with him in singing them, usually accompanying the gladsome chant with the harmonium or the flute. His leading principle was to hold his pupils always on the alert, always busy at something, so that loneliness be banished, so that charm attend every hour of the day. No wonder that with such a master, the “Pensionnat” of Ferney grew in prosperity and usefulness, that parents sought it as a happy home for their sons, that those once housed under its roof cherished long afterwards its name as the echo of blessed days.

In the first five years, seven of the pupils of the school of Abbé Cretin went from their class-rooms to the theological seminary—all later serving out honorable priestly careers, some rising to distinction—François Lepine, Vicar-General of the Diocese of Gap; Eusebe Ferrary, chaplain of the French army in the Crimean War, dying of cholera in Constantinople; Adrian Clement Morel, priest of the Diocese of Belley and honorary Canon of the Diocese of Valence; Mery, Scipion and Fourcade, honored priests of the Diocese of Belley. In the secular professions there were Edward Blouin, professor in the College Louis-le-Grand of Paris; Gaston Blouin and Monsieur Raynaud, both high-placed officers in the French army; Monsieur Daniel, Mayor of Ferney, together with several others who rose to eminence in law, medicine, or commerce.

Each succeeding year the “Pensionnat” was rewarded with new success. The pupils increased in numbers, the original buildings were enlarged in size. We have before us, as we write, the diploma of Bachelor of Letters, received by Abbé Cretin from the University of France, April 14, 1829. At that date the school was entering into a new era of prosperity; and the director must have believed that a formal recognition of his literary proficiency

would in one way or another be advantageous to his cherished undertaking.

While director and professor in his school, Abbé Cretin was the indefatigable vicar of the parish, the obedient auxiliary of the pastor, Monsieur Randon. His post of duty in this latter capacity was not always so easy and pleasant as he might have wished. Good and holy as was the venerable pastor, and admiring as he did the zeal of the young vicar, he disliked to see the parish wrenched in the smallest degree from its olden quietness and conservatism. Every new devotion, every new sodality, every new work of whatever kind was to him a disturbing element, and the warning went out that the old ways should not be departed from. Much, however, was done that was new, but it was done so prudently and so gently that often the aged pastor was unaware that the old order was changing, or believed that where it was seen to change, it changed through his own initiative. Gradually, too, age and infirmity increasing, he was more and more compelled to widen the latitude allowed to his youthful co-laborer, and before long Abbé Cretin, while in name the vicar, was in fact the pastor of Ferney.

In 1829, an opportune honor came to Monsieur Randon, taking him altogether from pastoral care and solicitude. He was made a canon of the Cathedral, and asked to reside near the Bishop in the City of Belley. The pastorate of Ferney was vacant. But, whether because he was still too young and should not be preferred to his elders, or because his occupations in the college were deemed too engrossing to permit for the time additional responsibility, Monsieur Cretin was not appointed pastor. The one chosen as such was Monsieur Favier, a native of Meximieux, a relative of Monsieur Ruivet, the Vicar-General. The Bishop, Monseigneur Devie, was at Ferney, Sunday, October 4, 1829, for the installation of the new pastor. The incumbency, however, of Monsieur Favier, was to be short-lived. It was to cease as the Revolution of July, 1830, was giving to France a new political regime.

While together, Monsieur Favier and Monsieur Cretin worked hand in hand—the pastor felicitating himself on having such a

zealous and amiable co-laborer, the vicar honoring his superior with all due reverence and submission. Previously to their meeting in Ferney, they had been near neighbors and friends, being born within a few kilometers of each other, the pastor in Meximieux, the vicar in Montluel.

A new revolution was breaking upon France. Louis XVIII had been restored to the throne of the Bourbons, after the defeat of Napoleon at Waterloo, and at his death, in 1824, had been succeeded by his brother, Charles X. The reign of the one and of the other had never been secure. The old radical elements of the population persevered in their hatred of throne and of altar, awaiting only the propitious occasion to emerge into open revolt. Against this radicalism the more conservative citizenship was unable to present a united front. In this respect, it was then as so often since it has been in France. Meanwhile the sovereign was weak and vacillating—now so liberal as to lose favor with the conservatives, now so conservative as to intensify the animosities of the opposing party. On the whole the Church fared ill. The Sovereigns of the Restoration protected it under the conditions that it be their servant; it was the revival of the ambitions of Louis XIV. This was especially the case with Charles X, in his demands that the doctrinal teachings of old-time Gallicanism, in restriction of the rights of the Holy See, be upheld by the clergy, and that the supreme direction of seminaries fall within the authority of the State to the exclusion of that of the episcopate. At last the crisis came, the result of further acts of royal arbitrariness; the Bourbon dynasty again had failed to read the lessons of history. On the fifth day of July, 1830, the King's troops had entered the City of Algiers, winning to France a trans-Mediterranean empire, and, seemingly, establishing more firmly the Bourbon regime in the hearts of its subjects. Charles saw, he thought, his opportunity. On July 26, by special ordinance, he suspended the freedom of the press, dissolved the Chambers of Deputies, and prescribed new rules for parliamentary elections. It was to be the reintegration of the pre-revolutionary regime in its full panoply of autocracy; it was the occasion of a new revolution. July 28, the mob pillaged the royal palace, burned the residence of the

Archbishop, and proclaimed a provisional government. August 7, Charles was hurried into exile and the Duke of Orleans, Louis Philippe, was proclaimed "King of the French."

Louis Philippe, to his honor, was not unfavorable to religion, and so soon as the reins of power were firmly in his hands, he took measures to guard the Church against violence and persecution. In its first outbreak, however, the Revolution of 1830 revived the memories of the older Revolution, in its rioting against priests, churches and convents. The wave of frenzy reached Ferney. In Ferney there were the embers of special enmities and special jealousies. Heresy was there and with it a survival of the unbelief of Voltaire—heresy and unbelief both embittered by the increasing activities of Catholicism. No sooner were the happenings in Paris heard of, than the mob was in the streets, in search of victims of its fury. The convent of the Carmelite nuns offered the least resistance; the doors were broken, the rooms and the chapel were pillaged and wrecked; the affrighted nuns were driven into flight. The "Pensionnat" was next put in peril. Here, however, a halt was called. The pupils formed in serried ranks behind him, his professors to his right and to his left, Abbé Cretin stepped boldly forward to meet the rioters, and in strong words bade them not dare come further. For the moment they were dazed by the firm and courageous attitude they were confronting. Meanwhile the better elements of the population were hurrying to the rescue. The mob dispersed; the riot in Ferney was over.

Lest storm be renewed, the pupils of the "Pensionnat" were dismissed to their homes on an early vacation. The peace in the burgh, however, was not otherwise disturbed.

The Carmelite nuns would not be arrested in their flight. They spoke their final farewell to Ferney, seeking a quieter home in Marseilles. A half-century later one of the nuns, a novice in Ferney at the time of the riot, wrote from Marseilles: "It was often said among us that had Monsieur Cretin been at the Carmelite Convent when it was attacked, the nuns would be now saying their prayers in Ferney." Monsieur Cretin had taught his fellow-Catholics an important lesson—that of virile courage in the

defense of civic and religious rights. He was brave and aggressive, when the brave and the aggressive were needed.

Not so brave as his young vicar, was the pastor of Ferney, Monsieur Favier. Frail of physical strength and nervous of temperament, at the first signal of danger Monsieur Favier fled from Ferney. Shortly afterwards he sent to the Bishop his letter of demission as pastor and entered the Society of Marist Fathers—to live among them as an unobtrusive but holy priest, dying in Lyons in 1878. The pastorship in Ferney again was vacant.

The Bishop delayed several months before filling the vacancy. He was in no hurry to enter into negotiations with the new government in Paris. Under the Concordat, the government had the right of approving or rejecting the nomination of a pastor to a "cantonal" town, as was Ferney. In politics Monseigneur Devie was a legitimist, a strict adherent of the old-time monarchy. Displeased, indeed, he had been with many acts of its last representative, Charles X. But in adhesion to principle, he held aloof from the Revolution of July, and the form of government it had created for France. In this regard, Monseigneur Devie was not alone among his fellow-bishops. Nor was he and those who thought as he did, quieted in their scruples until a letter was received from the Sovereign Pontiff to the effect that Catholics could in security of conscience promise allegiance to the "King of the French," and pledge obedience to the Constitutional Chart and the laws of the Kingdom; and that prayers for the King might be chanted during the mass. The wisdom of Rome prevailed. The government accepted by the people was accepted by the Church, without consideration of the manner of its origin or of the special form with which it had clothed itself.

Monsieur Cretin was chosen as pastor of Ferney, and in the early spring of 1831 his name was forwarded to the Minister of Public Worship for the approval of the King.

For months no reply came from the Minister. In the baptismal register of the parish, Monsieur Cretin was signing his name as vicar, up to August 3. From that time forward he was writing it without an addition of title. Only under the date of December 13 do we read the word "Curé." What was happening mean-

while was a mystery; and a mystery it remained until the summer of 1914 when the industrious annalist of the Diocese of Belley had the good thought that, perhaps, the archives of the Department of Ain might provide the solution. The archives were searched and there under the dust of more than three-fourths of a century letters were discovered, which threw full light on the hesitations of the Minister to ratify the action of the Bishop with regard to Monsieur Cretin. Monsieur Cretin had been reported to the authorities in Paris as a reactionary in politics and an opponent of the government of Louis Philippe.

Under date of April 9, 1831, the Minister writes to the Prefect of the Department:

"The Bishop of Belley has named Monsieur Joseph Cretin, Vicar of Ferney, to the Curacy of that parish. Consulted in regard to him, your predecessor wrote on the seventh of last March:

"The informations I have been able to gather establish as a matter of public notoriety that Monsieur Cretin views with deep regret the events of the month of July, that he makes as much opposition as is in his power to the recitation of prayers for the King, that he holds intimate relations with the Curé of Grand Sacony, who is the right hand of the Curé of Geneva, Monsieur Vuarin, that those gentlemen frequently visit one another. Monsieur Cretin is considered to be talented and shrewd, a fanatic in politics and in religion, of the same spirit as *La Gazette de France* and the Jesuits. Finally, a large number of the Catholic inhabitants of Ferney express fear, lest he be made Curé of their town. It is reported that at the very moment of the happenings in Paris on the occasion of the anniversary of the death of the Duke de Bery, Monsieur Cretin was preaching a sermon on the evils brought on by the Revolution of July, a thing he had not previously dared to do. I learn, also, that this clergyman directs a Pensionnat attended by twenty pupils. Those informations are of a nature to induce the belief that the nomination of Monsieur Cretin to the parish of Ferney would be contrary to the peace and the interests of Ferney, all the more so that the situation of this

town strictly demands that any man there invested with authority, or exercising there a public function of any kind, be a warm upholder of the principles consecrated in France by the actual order of things.'

"I request of you, Monsieur Prefect, that you verify with the utmost care the exactness of those informations, and through the comments you may deem fit to make aid me in forming a judgment with regard to Monsieur Cretin."

The Prefect obeyed. The witness whom he principally consulted was Count Henri de Bude, the owner and occupant of the Voltaire manor, an ardent supporter of the new regime, a seeker of favor in high places, ambitious, too, of ruling things in Ferney, without interference from whomsoever. In his reply to the Prefect, Count de Bude writes:

"I received the letter with which you honored me under date of April 29 with reference to the nomination of Monsieur Cretin to the Curacy of Ferney. I answer it with all the candor required by your confidential questions. It is my duty to say that certainly the ratification of this nomination would be a most regrettable incident. Monsieur Cretin was a close adherent of the former pastor, who happily has gone from us, whose principles and opinions were not at all those of the parishioners. Monsieur Cretin has exempted himself for several months from reciting prayers for our King. He holds relations with Monsieur Vuarin, Curé of Geneva and his friends. I believe him to be an intolerant, with very slight attachment to the present government. Furthermore, he is too young to be the pastor of a parish such as ours. I had received, some two months ago a letter from the Sub-Prefect regarding the same matter. I answered with more detail than I now am giving, so that it is a surprise to me to hear further talk of this nomination. But, since it is a question depending upon the Bishop of Belley, whose principles are well known, the choice made by him was such as might have been expected."

The writer finishes his letter with an appeal for a position that would bring him into closer proximity to the Prefect—an indication of his motives in giving to the powers that were the information they apparently desired.

Monsieur Cretin, it is very true, had not been quick to set himself forth as the abettor of the latest Revolution in the political life of the Nation. In justification of his conduct, he could have quoted the example of his ecclesiastical superior, upon whom, as in duty bound, he relied for guidance; and both his superior and himself could well have argued that political revolutions were of too serious import to country and to religion to be obeyed at first call without patient consideration of rights and wrongs, and without due counsel from the authorities whose office it is to safeguard principles while still giving prudent adhesion to the requirements of social and political vicissitudes. In his attitude towards the new Revolution, during the first days of its enthronement in power, as later when it had become an accomplished fact in the policies of the Nation, Monsieur Cretin was the loyal citizen and the obedient priest. That those who had sought to ward him off from the pastorate of Ferney had discovered in him no other pretext of blame, was a valuable testimony to the general worthiness of his life and character.

Monseigneur Devie persisted in the presentation of Monsieur Cretin's name to the Government of Louis Philippe. Explanations were given and accepted. At last, in the month of December, 1831, Monsieur Cretin was the pastor of Ferney, in the eyes of the civil, as he had been for some time in those of the ecclesiastical authorities, to the great joy of the Catholics of Ferney.

The nomination was a distinct recognition of the merits of Monsieur Cretin. He had served in the ministry for seven years only. It was an exceptional act in the Diocese of Belley to put so youthful a priest in the charge of a parish, all the more so as the parish in issue was one of peculiar importance. Ferney, small, indeed, in population, was a "Cantonal" town, the pastor was the archpriest or dean of the adjacent region. The parish held under its jurisdiction schools and convents in need of judicious direction. In the entire Diocese of Belley, it was the only parish where Protestantism had a resident minister, and furthermore, it neighbored Geneva, "The Rome of Protestantism." Not only was Ferney to be safeguarded from the insidious invasions of the Calvinism of Geneva, but from Ferney influences were to go forth

towards softening to some extent in favor of Catholicism the bitterness of Calvinism in Geneva. Only a priest, worthy of high trust, could fittingly be charged with the responsibilities of the pastorship of Ferney. As a fact, the priests named in later periods of time in succession to Monsieur Cretin were all taken from the ranks of the best and most illustrious of the priests of the Diocese of Belley. It was not, we may well assume, without due consideration of his qualities of mind and of heart that Monsieur Cretin received from Monseigneur Devie his appointment as pastor of Ferney.

CHAPTER IX.

MONSIEUR CRETIN, PASTOR IN FERNEY—HIS METHODS OF WORK—HIS PERSONAL VIRTUES.

Monsieur Cretin was pastor in Ferney from the year 1831, to the year 1838—the latter date being that of his departure for the United States. The time was brief, too brief to allow the full development of a well-rounded pastoral career, too brief, perhaps, to bring into full fruition the resolves and hopes spoken whether by Monsieur Cretin himself or by the Bishop of Belley, when announcement was made that a new pastor, whose name was the omen of more than ordinary achievement, had been given to the Parish of Ferney.

Unfortunately, too, the picture we are allowed to trace of Joseph Cretin, as pastor in Ferney, is necessarily limited in details of facts and in vividness of color. In our knowledge of his pastorate we are limited to scattering notes written many years later by a few surviving friends who in their earlier youth had lived in close acquaintanceship with him, and to such oral traditions as we were permitted to gather in the course of visits made in remote after-time to Ferney and elsewhere in the Diocese of Belley.

In 1831, in Ferney, there was no room for new constructions or new institutions. By this time the parish had its church, its convents and its schools. The task at hand was to care well for the continuous prosperity of what had been done, and meanwhile, with special zeal and energy, develop the spiritual life among a people, upon whom unbelief and indifferentism had so long and so sorely inflicted baneful ravages.

Monsieur Cretin retained in his own hands the superiority of the cherished “Pensionnat,” and daily, also, seated himself in one of its professorial chairs. Under his zealous and intelligent direction, it grew year by year in importance and usefulness. The first building set to its use had become too small, and it was

exchanged for the more spacious edifice occupied by the Carmelite nuns, before the days of the Revolution of July, 1830. At the time of his departure from Ferney the foundations for future growth had been solidly laid, and, when in subsequent times the "Pensionnat" was the loftier structure, and merited to itself, by the completeness of its curriculum and the number of its masters and pupils, to be honored officially with the title of "College," its founder and first director was not forgotten. Until the year 1883, when under the decision of the diocesan authorities it was merged into the newly-opened College of Bourg, the seat of the Prefecture of the Department, the College in Ferney was the abiding memorial of the name and labors of Joseph Cretin.

The new church, in the erection of which he had taken a notable part, was his very special object of love and attention. The words of the Psalmist found in him full exemplification: "I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth." One of the acts of religion he ceaselessly inculcated upon his parishioners, was that they should work zealously with him in making the temple of God, outside and inside, so beautiful, so attractive, as to be worthy of Him to whom it was dedicated, and so pleasing to the human eye as to draw to itself, of its own comeliness, worshippers, who first coming, perhaps, merely to see, should, when once they had seen, delight in remaining to pray.

The ceremonies of religion were treated with unreserved care. They were among the chief reliances in his efforts to draw people to the sacred offices. His "Pensionnat" provided the sufficient supply of ministers, servers, and choristers. He taught and trained the choristers. The Gregorian chant was in due honor. Hymns in the language of the people were in frequent use, the whole congregation uniting their voices to those of the more practiced singers. Monsieur Cretin was in Ferney, as elsewhere through his whole life, the ardent advocate of congregational singing. His deep conviction was that the chanting of hymns and parts of the Ordinary of the Mass, by the whole congregation, is the magnificent outburst of faith and piety, and in

its reactive effect upon the chanters a most salutary means of deepening in them the teachings and impressions of religion.

As to himself, he was in all the functions of religion, as one of his chroniclers relates, "superbly irreproachable." "It is well remembered," writes the chronicler, "how, on great festivals, Monsieur Cretin officiated with a pomp and solemnity that fixed upon him all eyes and awakened to a wondrous degree devotion in the observers. The all-penetrating unction of his attitude in the celebration of the holy sacrifice of the mass, the manifest evidence of his personal piety, were sources of universal edification. And how often we had occasion to admire him, as we saw him in prayer before the Blessed Sacrament, in tearful supplication for grace and benediction upon the souls of which he was the guide and spiritual father."

Protestants were numerous in Ferney, and were continuously reinforced in their beliefs and prejudices through their proximity to Geneva. They owned a well-appointed church, built for them by the national government even before the Catholics were enabled to abandon their old and straitened chapel. The minister was a man of more than ordinary talent and energy, Monsieur Dumesnille. It was a peculiar situation for Monsieur Cretin; but he was equal to its demands.

His limpid sincerity of soul, his unfailing charity, his urbanity of manner, disarmed prejudice, won respect and sympathy. Never was there a word of blame or criticism to the address of the holy and earnest priest who wished well to all his fellow-men within or without his fold. All esteemed him, all loved him. Often Monsieur Dumesnille would take occasion publicly to commend the virtues, religious and civic, of his Catholic neighbor, Monsieur Cretin.

Most sedulous was he to impart instruction in the doctrines and practices of religion. "Pious readings, familiar instructions, lessons in the Catechism, well-prepared sermons—one form of instruction alternated with another, in untiring effort to obey the counsel of the Apostle: Preach the word of God; be instant in season and out of season; reprove, entreat, rebuke in all patience and doctrine."

"His preaching," it is said, "was animated and well calculated to awaken persuasion." Much, no doubt, on account of local circumstances. Monsieur Cretin had as the frequent theme of his sermons the dogmas of the Catholic Church. His chief preoccupation in his preaching was to strengthen in their faith the members of his flock, and provide them with such knowledge as should fit them to answer objections raised against it by their non-Catholic neighbors. In all this he was markedly successful. No member of his flock was lost to the faith. Very many, heretofore careless and indifferent, were brought back to their religious duties. Now and then, too, souls were wrested from heresy, though, adds one of our chroniclers, "Monsieur Cretin was rewarded with no conversion of any notable personage among the Protestants of the place."

Nor did he confine his defence of the faith to the sanctuary and the pulpit. One chronicler tells us, that not seldom he made use of the newspapers of Geneva.

His zeal was particularly in evidence in his care for young men. Writes one of our chroniclers: "At first the young men of Ferney were disposed to rail at his efforts to draw them nigh. They would call him the 'little bishop.' But in time they were won over. He would invite them to the presbytery, teach them to sing canticles, amuse them in his bowling-alley. On important occasions they would be regaled with cake, fruit, and a glass of good wine. Before long a marked change for the better came over the parish." Elsewhere the same chronicler writes: "Monsieur Cretin possessed much knowledge, much amenity of manner and dignity. He would gather to himself the young men of Ferney and of the near neighborhood. Of the young men who came under his hand many to-day are priests, perpetuating the impress of his faith, of his affectionate piety, of his zeal for souls. So also it is with several young men of the same period, to-day filling civic positions, whose religious sentiments, moral conduct and model manner of life, have contributed much to the practice of religion among large numbers, who otherwise might be far removed from it through ignorance and prejudice. I have it from the lips of several ecclesiastics that the generation

formed by Monsieur Cretin bore its particular stamp in their spiritual attractiveness and their esteem of persons and things related to religion."

No less careful was he, though under other forms, of the spiritual welfare of the young women of the parish. He brought them together in sodalities, encouraged them in the frequent reception of the Holy Eucharist, and trained them sedulously in practices of piety. "All to all" was he in services given to his flock. To the youth, however, he was especially prodigal of labor and sacrifice. "Monsieur Cretin," writes a chronicler, "was too intelligent of the needs of religion, not to know that the best policy of the pastor is to form well the youth of his parish, not to know that for them the victory in the battle of life is not possible unless those battles repose upon a sound education in their earlier years."

A letter is under our hand, written by the Carmelite nun, of Marseilles, who in her earlier years had been a child of Ferney. "I must," she writes, "say to the praise of Monsieur Cretin that zeal for souls was his ardent passion. He was ever prompt to leave everything else aside, when sought for in the Tribunal of Penance. God alone knows how much good he there wrought in souls confided to his care. He was truly the Good Shepherd, thinking ceaselessly of the welfare of the sheep of the fold. Oh, were I but able to tell of his solicitudes in my own behalf, of the perils from which he preserved me! I can give myself the assurance that if to-day I have the happiness of being consecrated to Jesus, I owe it to his charitable counsels, to the watchfulness with which he guided me and made me obedient along the slippery pathways, which otherwise I was exposed to follow. He urged upon none to enter the religious life. But where he discovered a true vocation, he spared no effort in bringing it into maturity. I could never finish, were I to relate all the virtues I had occasion to observe in Monsieur Cretin."

Other narratives confirm the words of the devoted Carmelite. His diligence in the spiritual direction of souls was attractive, his prudence and tact exquisite. He would study the needs and conditions of each penitent, to give to each the counsels deemed

useful or necessary, either in shunning dangers, or in aiming towards higher ascent in holiness of life. The present writer, himself once visiting Ferney, met with one, then an elderly woman, who repeated to him the practices of piety he had advised her to follow—adding that, during the long years since gone by, she had been always faithful to them, so deeply at the time had she been impressed by his earnestness of word and his strength of command.

He held in high esteem vocations among young women to the religious life, and, when opportunity offered, was active in fostering them. However, he was prudent—biding his time before giving final judgment, considering all circumstances, and, meanwhile, testing the dispositions of the candidates by invitations to self-introspection and by the imposition of such acts of piety and obedience as should indicate plainly a true vocation. In other words, as our Carmelite remarks, “the young woman was made to practice beforehand the virtues of the convent, to make, as it were, a preliminary novitiate.” “Once the test deemed sufficient,” she continues, “he was prompt and peremptory in his decisions.”

He was ever on the watch to discover among young men the dawn of a vocation to the priesthood. Once the dawn was visible, he was at work, unsought and unobserved, to hasten the full sunshine, and develop within the soul of his client conditions that would admit of its full illumination. In this he was mindful of the presbyteral schools where his own vocation had been brought to maturity, and of those traditions of the clergy of France according to which every true priest owes to the Church the perpetuation of his own priesthood. Many priests in the Diocese of Belley and elsewhere in France had received their holy calling through the ministry of Monsieur Cretin, and in later days found strength of character and of clerical piety in the recollections they had preserved of his words and examples. Not a few of them, at one time or another, came within the circle of the acquaintanceship of the present writer; the statement of all was one of unbounded veneration towards their first preceptor, whom all spoke of as “the saintly Cretin.”

Incidents of his more exterior ministry are recorded in the documents we have in hand. We re-write some few as indications of what, no doubt, was the general tenor of his dealings with his flock.

A poor woman, abandoned by her husband, was ill and in distress. Her manner of living had not been edifying, and neighbors held aloof from visiting her. Monsieur Cretin, so soon as he had heard of her condition, hastened with help to both her spiritual and her temporal needs. He supplied her with an attendant, and induced the members of his sodality to come to her assistance. The woman died, fortified by the sacraments of the Church, and was buried with the usual ceremonies of religion. Thereon, however, the one who had been chosen as her attendant spread abroad unfavorable reports about her previous life. Monsieur Cretin upbraided the attendant, only, however, with the result of bringing out her vicious temper, and being himself assailed with oaths and imprecations. He fell upon his knees, begging that she desist from her irreverences towards God and the Saviour. The woman was stupefied, begged pardon, and afterwards led the life of a faithful Christian.

He was by nature timid; but, when duty commanded, firm and inflexible. An inhabitant of Ferney had lived a life anything but exemplary, and had died unwilling to receive the sacraments. The pastor refused a Christian burial. The relatives, good Catholics, protested angrily and with violent urgencies demanded that he alter his decision. But he continued in his refusal, otherwise giving proof of so much kindness and charity, that they were completely reconciled with him.

A Protestant woman was received into the Church some days before her death. He decided that she should be buried in the Catholic cemetery with all the honors of the Church. The Protestant minister made threats. Monsieur Cretin was unmoved; the remains received Catholic burial.

He was sedulous in bringing to light merit and virtue, without regard to distinction of rank or social position. A tradesman named Schuman died—a man of deep piety, but quite poor in the things of the world. Monsieur Cretin rewarded him with burial

ceremonies of the first class, adding every splendor that the ritual allowed, with no cost to the family.

A chronicler describes him: "Of low stature, very active, very zealous, rigid in compliance with duty, an enthusiast of the ceremonies of the Church, officiating with pomp."

"All who had known Monsieur Cretin," writes another, "spoke with admiration of his faith, his kindness of heart, his zeal, his devotedness to youth, his great charity, his love of the ceremonies of the sanctuary."

And still another: "He was very generous in his charities." Certainly he must have given away not only what was his own, but much also of the fortune of his family." And another writes: "Often he would order the purchase of bread, wine, and other articles of food; and when night came, he would carry those provisions concealed under his cloak to destitute families who were ashamed to ask publicly for alms."

What, in a particular manner, however, blessed the ministry of the pastor of Ferney, and drew people to him and to God, was his own love of God, and the personal piety with which his love of God filled his soul to rich exuberance. "What, above all else," writes our Carmelite nun, "brought people in Ferney to the Church, was the holiness of Monsieur Cretin. No one could see him in prayer without feeling within one's self a re-invigoration of faith."

A venerable priest, who in his youth had spent several years as his pupil in Ferney, writes: "Often, after hours spent in the presence of the Blessed Sacrament, he would cast himself at the feet of the statue of the Blessed Virgin, which he loved to adorn magnificently. There, in the Chapel of Mary, he would gather us around him to teach us to have recourse to her in all our needs. How often, on her feast-days, his heart burning with love, he would incite us to love her, to put our trust in her maternal bounty! How many times with admiring eyes we viewed him kneeling before the Blessed Sacrament, gazing intently upon the tabernacle, speaking to God, praying and weeping in intercession for the souls of those whose salvation he had taken to his charge!"

Monsieur Cretin was the holy priest, the saint, therefore he was the faithful shepherd of souls, therefore he received the willing co-operation of lambs and sheep in the task of their sanctification."

Monsieur Cretin, the pastor of Ferney, was the saint, as later he was when the missionary and the bishop in America. Yes, the saint—the saint of the grand old type that we read of in biographies of the canonized. We must tell of his self-denial, his acts of mortification that his body be the more willing servant of the soul in its submission to the rulings of divine grace. Writes the venerable priest whom we have already quoted: "His meal was simple and parsimonious, often reduced to a plate of soup. A hard couch for sleep was his delight. How often entering unexpectedly into his room, I discovered him sleeping the sleep of the just upon the stone-flags of the bare floor, with a light coverlet over him."

We have already mentioned that, while still a seminarian, he had, at least now and then, worn a cilice, as a practice in self-denial. That to this practice there was a return while he was a priest in Ferney, we have the testimony of his sister, Clemence, who in one of her visits to Ferney was able to assure herself of the fact. The cilice was brought back to Montluel, and years afterwards was there seen by the present writer. That he was used to wear a cilice, is the tradition in Ferney to the present day. The present pastor of Ferney, Monsieur Anciaux, bears testimony to the tradition. Later we shall see that what he was doing in this regard in Ferney, he did, to the time of his death, in St. Paul. Through life, he was the disciple of the Apostle St. Paul: "I chastise my body and bring it under subjection, lest, perhaps, when I have preached to others, I myself should become a castaway."

Such the personal sanctity, such the pastoral zeal of Joseph Cretin in Ferney. No reason then for surprise, when we read the statement of one of our chroniclers: "The spirit of the parish was changed. The sacred offices were followed; the sacraments were frequented; pious associations flourished; disorders ceased. It was a most marked transformation from neglect and indifference to solid and fervent piety."

Down the many years since the departure of Joseph Cretin for America, to our own days, his name has been held in highest benediction among the children and grand-children of those who had been the immediate witnesses of his virtues and his ministerial labors. Translucent, indeed, must have been his holiness of life, and ardent his zeal, that his memory should have defied so vividly the effacements of time.

Writes one of his chroniclers, a half century after his departure from Ferney: "Ferney was to have pastors, learned and holy. No one of them merited more than did Monsieur Cretin public esteem and affection."

So late as the year 1899, the writer heard the following words from the lips of the priest who at the time was the pastor of Ferney: "Down to this day, in the parlance of the people, Monsieur Cretin, is *the Curé*; others, this Curé, or that Curé; *the Curé* always is Joseph Cretin."

Monsieur Anciaux, now the pastor in Ferney, wrote in 1913: "Persons in the parish who heard of Monsieur Cretin through their parents agree in saying that he left behind him the remembrance of a priest, zealous, holy, amiable, while to himself austere and harsh. They say, he wore on himself a cilice, especially when carrying the Blessed Sacrament."

"Beloved of God and of men"—this, truly, the record of Joseph Cretin, vicar and pastor in Ferney.

CHAPTER X.

FRIENDS OF JOSEPH CRETIN—JOHN FRANCIS VUARIN, CURÉ OF GENEVA—JOHN BAPTIST VIANEY, CURÉ OF ARS—LOUIS MARY CHANEL, MISSIONARY AND MARTYR IN OCEANICA.

Before we take Joseph Cretin from Ferney, we pause for a few moments in sketches of three priests, well-known in the history of the epoch, with whom he was bound in close ties of friendship and mutual confidence. They are—John Francis Vuarin, Curé of Geneva; John Baptist Vianey, Curé of Ars; and Peter Louis Mary Chanel, at one time Curé of Crozet, and, later, missionary and martyr in one of the islands of Oceanica.

At the time of which we are writing there lived in Geneva one of the most remarkable personages of the earlier half of the nineteenth century, John Francis Vuarin, justly called the restorer of Catholicism in “the Rome of Protestantism.”

Since the year 1555, Catholicism had been banished from Geneva by law and stern fact. The profession of the olden faith led to exile or imprisonment. Not for once, outside the residences of the representatives of foreign powers, had mass been publicly celebrated within the walls of the city. Towards the close of the eighteenth century Catholicism was all but extinct. Then, however, a momentous change took place in the civil government of Geneva, which forcibly imposed upon the hitherto autonomous city a regime of tolerance. It all was the result of the French Revolution which, whatever its religious tenor in France itself, brought freedom and the right of existence to the Catholic Church in Geneva.

In 1798, Geneva was annexed to France, and soon it counted among its inhabitants a populous French colony, civil officials, soldiers, immigrants upon various quests intent. There was a clamor for the free exercise of religion. On Christmas Day mass was celebrated in an extemporized chapel, amid a large throng of worshippers. Catholicism was back in Geneva.

Then came Napoleon and the Concordat; further concessions were wrested from the Genevan Consistory. The old church of St. Germain was given over to the Catholics; Sisters of Charity were allowed to open a school. Later, Napoleon fell. Through views of statecraft the Congress of Vienna made Geneva a Canton of the Swiss Confederation, and in order to fit it into size proportionate to that of its sister-cantons there were added to it territories taken from Savoy and France, all of whose populations were Catholic in religion. Thenceforward Catholics approximated in numbers to nearly one-half of the population of the Canton and to nearly one-fifth of that of the City of Geneva. Moreover the decrees creating the new Canton embodied guarantees that within its frontiers Catholics were not to be impeded in the free exercise of their faith. Persecution of Catholicism, direct and legal, was at an end; not so, however, the prejudices and the rancors that had inspired and nurtured it.

The new war against Catholicism was bitter and relentless. It was violent propagandism through preaching and pamphlet. It was social and political ostracism, discrimination in the awards of public favor, persistent plotting to minimize concessions won over under the letter of international treaties. Calvinistic autocracy was at stake; it was not to be the fault of its rulers and adherents, if it did not remain unimpaired in strength and power.

Fortunately for Catholicism there arose in its defence the chivalrous, unconquerable John Francis Vuarin.

John Francis Vuarin was in Geneva as vicar from 1799 to 1803, and as curé from 1806 to 1844. Through all those years, he was the warrior, never bending in despair, however menacing were the field, never withdrawing the sword to its scabbard, however crushed by the momentary defeat. Nature had fashioned him for the fray; a profound sense of duty gave increase to his valor; year by year dearly-bought experiences heightened his skill of attack and of manoeuver. He was the fearless and ceaseless combatant in Geneva itself, in immediate contact with the foe. He was the petitioner for justice and fair-play in the courts of Paris when Geneva was subject to Consulate or to Empire. He was in Vienna, in the interests of Catholicism, when delegates of

the Powers of Europe were there convened after the downfall of Napoleon to restrict or enlarge territorial frontiers and impose upon peoples new charts of government. Later, when the spirit, if not the letter, of treaties sealed and signed in Vienna, was violated in Geneva to the detriment of the Catholic Church, he hurried to Chambery in Savoy, to Paris in France, to St. Petersburg in Russia, in search of succor from high authorities to whom those treaties had confided the right of interpretation and counsel. Not seldom, too, the Vatican saw him within its halls; for Genevan intrigue was there with poisoned words and parlous promises, which it was necessary to unravel and counteract. His energy was inexhaustible, his courage undaunted, his efforts never altogether fruitless. The goal of his seekings may not always have been reached; but always the harmful intent of the foe was lessened and Catholicism came forth from the battle the more feared and the surer of ultimate life and prosperity.

Only once the warrior made surrender. It was in 1844, when the enemy was death. "If the Pope had died among us," said a contemporary, "no grander funeral could have been accorded to him than that given to John Francis Vuarin." Protestants, no less than Catholics, united in doing honor to his remarkable career; adversaries no less than friends paid homage to his virtues and valor. The funeral was the triumph of the conqueror—the triumph of the Catholic Church for which he had fought so long and so bravely.

The Catholic Church had won the right of citizenship in Geneva. It had there its priests, its temples, its schools and asylums of charity. Its priests, the members of its Sisterhoods and Brotherhoods walked the streets in their religious costume. Much, indeed, was yet to be done, before, in 1907, Calvinism in Geneva was to be deprived of all special ascendancy, and Catholicism, under the safe-guard of the common law, was to step into full civil and political equality with its old-time adversary and persecutor. But when Vuarin went to his grave, the field had been made ready for the new battles and the new victories which, however long the intervening delays, were to bring the final

triumph. The restorer of Catholicism in Geneva, history will tell, was John Francis Vuarin.

Monsieur Vuarin and Monsieur Cretin were friends. They were earnest helpers the one to the other. When the Curé of Geneva needed repose from the battle-field, he took refuge in the neighboring presbyteries of France. Especially, did he love to spend hours and days in Ferney. Often the Curé of Ferney said mass and preached in Geneva. When opponents of Monsieur Cretin were putting blame upon him to prevent his nomination as pastor in Ferney, they cited as his crime that he was closely united with the Curé of Geneva. Years afterwards, in Dubuque and in St. Paul, Joseph Cretin rehearsed frequently to those around him the name of Monsieur Vuarin. It was clear from his words that the champion of Catholicity in Geneva had been to him more than the neighbor and the friend, he had been the teacher and the exemplar, to whom he owed in no small measure principles entering into the formation of his own life and ministry.

Within the Diocese of Belley, near its western limits, not far from the gently-flowing waters of the River Soane, there lived another friend of Joseph Cretin, also the hero of modern Catholic story, though very different in type of priestliness from that which we must see in the warrior of Geneva. This was no other than the Curé of Ars, known to-day through proclamation of the Holy See, as Blessed John Baptist Vianey.

Little need we say to our readers regarding the Curé of Ars—so world-wide is the acquaintance of Catholics with his life and virtues. These the words spoken of him by the Pontiff, Pius X, when according him the honors of Beatification :

“Be it pleasing to God that all pastors of souls, without exception, take as their model Venerable Vianey. May they learn from his school the admirable piety towards God, the silent eloquence which is so powerful in attracting and enrapturing souls, that we must declare it above comparison with all sounds of words, all abundance of speech! May pastors of souls ever hold before their eyes John Baptist Vianey and reproduce in themselves the charity, so marked in him, that leads to promptness in despising for the sake of God all things else, even life itself!”

In the Curé of Ars, everything was supernatural. Nature had done nothing for him; all that he was, came from the grace of God. Born in poverty, he was educated through alms-giving; so devoid he was of mental talent that only by condescension was he admitted to sacred orders. After his ordination, one of the smallest and most unpromising parishes of the Diocese was assigned to him as his field of labor; and there he remained during the full term of his career. Yet he quickly grew to be the great priest, the great spiritual leader of his time. The little village, enclosing his church and presbytery, drew pilgrims from all France, from many foreign lands. The very sight of him bade souls Heavenward; his words, in pulpit and confessional, shone with brightest rays of wisdom and of holiness; miracles of divine omnipotence adorned the touch of his hand, the progress of his footsteps. Now, gone to his eternal reward, he is declared Blessed by the highest authority in the Church, and, his little village, Ars, fragrant of his memories, is a world-famed shrine of faith and divine love. Vianey opened wide the door-ways of his soul to the supernatural; in him the supernatural had unobstructed development.

No details have come to us of the relations of Joseph Cretin with John Baptist Vianey. That, however, they were close and intimate friends is told by an incident occurring in Ars, in the summer of the year 1855. Two youths from St. Paul, John Ireland and Thomas O'Gorman, were students of the Seminary of Meximieux. The Bishop of St. Paul wrote to his sister, Clemence, of Montluel, that the youths should be brought in pilgrimage to Ars, to receive there the blessing of the Curé upon their future hopes and labors. The pilgrimage was made. But because of the multitude pressing around him, the task was not easy to have a word with the Curé. One noon, however, on a well-remembered day, while the Curé was on his way from the church to the presbytery, the youths, in fiery zeal, broke through the attending cortege, and exclaimed—"We are from St. Paul, in America, seminarians of Monseigneur Cretin." At once the Curé spoke—"Oh, from St. Paul, the spiritual children of my dear friend, Monseigneur Cretin." Taking their hands in his he

led them to the presbytery, talking meanwhile of the Bishop of St. Paul, making inquiries about him. In the presbytery, the conversation and fatherly caressing continued for ten or more minutes, the crowd outside wondering who the favored youths might be. At last the servant was impatient and urgently invited the Curé to attend to his bowl of milk, his usual noon-day refec-tion. Pushing his right hand into the side of his thread-bare cassock, he brought up medals and crosses, with them several pieces of silver—all of which he divided between his two charmed visitors—blessing them, as he said, from his heart and charging them to send his message of love to his friend, the Bishop of St. Paul.

Nor is Joseph Cretin the only link that binds the Curé of Ars to the Catholic Church along the Upper Mississippi. There was another link, Mathias Loras. Mathias Loras and John Baptist Vianey were fellow-pupils in the presbyteral school of Ecully. The Curé, Monsieur Bailly, had found protection from the terrors of the Revolution under the roof of the Loras family, in the City of Lyons. Peace restored, Monsieur Bailly became Curé of Ecully, a suburb of Lyons, a few kilometers only from Dardilly, the home of Vianey. A presbyteral school was opened at Ecully; and thither went Mathias Loras from Lyons, and John Baptist Vianey from Dardilly. Loras was the brightest of the pupils and was his master's helper in instructing the less talented. Among the latter was Vianey, and to him Loras gave his particular care. The two were knit together in warm friendship, and, vacation coming, Vianey not unfrequently was invited to the home of Loras, in Lyons. It was affluence in Lyons, while in Dardilly it was poverty. Madame Loras treated Vianey almost as one of her own sons, and in her affectionate charity often made provision for his material needs which his own parents were unable to relieve.

The friendship continued with years. On another page we have told of the visit of Vianey to Mathias Loras, when the latter was Superior of the Seminary of Meximieux, and the traditions in the Loras family are that visits from Meximieux and L'Argen-tierre to Ars were not infrequent, and that, in later times, when

the missionary of Alabama and of Iowa would return to France, one of his earliest solicitudes was the journey to Ars, there to renew the friendships of youthful days, and, in converse with the sainted Curé, make comparisons between the careers allotted by Providence to the one and to the other—the placid, yet wondrously beneficent ministry in Ars, the more tumultuous, yet most serviceable apostleship in the United States of America.

There was the third friend of Joseph Cretin, another priest of the Diocese of Belley, since, equally with Vianey, ranked among the Beatified of Holy Church, the proto-martyr of Oceanica, Peter Louis Mary Chanel.

Chanel was registered as a pupil of the Seminary of Meximieux in 1819, a short while only after Joseph Cretin had completed there his classical studies. Mathias Loras was at the time the Superior of the Seminary. Chanel was one of the distinguished pupils of Meximieux. Regularly his name took its place on the pages of the annual catalogue of prize-winners; his piety was so sincere, so limpid that he was viewed as the model student in a seminary which itself was a model seminary. Even at Meximieux, his intention was to become a missionary in foreign lands, so soon as he had received the graces of the priesthood. Monsieur Loras himself was dreaming of being one day the missionary, with America the field of his choice, and to Monsieur Loras, Chanel gave the promise that in due time he would follow him across the Atlantic. His higher studies were gone through in Brou, the theological seminary of the Diocese of Belley. Ordained to the priesthood he was successively vicar in Amberieux, and curé in Crozet. For several years he held well in remembrance the promise made in Meximieux, and more than once, though vainly, did he solicit from the Bishop of Belley the permission to follow Monsieur Loras to the Diocese of Mobile, in Alabama. Not, however, until the year 1836 was he able to take his departure from France. This time he was on his way to Western Oceanica, a member of the newly-founded Society of Mary.

Futuna, an island of the Tonga Archipelago, became the home of Father Chanel, while a second island of the same group,

Uvea, otherwise known as Wallis, fell to the lot of Father Bataillon, while still another Marist, Father Servant, accompanied the Vicar-Apostolic, Monseigneur Pompallier, to New Zealand. Never heretofore had the message of the Gospel been spoken in Futuna. The task before Père Chanel demanded heroism of suffering and patience, readiness even, as subsequent events proved, to make the sacrifice of life itself. He was alone in his work, save the presence of a lay-brother of the Society of Mary. The language of Futuna had to be learnt. For food he was dependent on the shifting favors of the chieftain or on the random offerings of native fruit-trees. Meanwhile, it was diffidence on the part of the chieftain and his subjects; the superstitions of the olden heathenism held sway. The missionary was barely tolerated. Three years went by in a seemingly sterile ministry. At last there were a few conversions, and Father Chanel was permitted to hope that Futuna would be as Uvea, where, meanwhile, Father Bataillon had baptized nearly the entire population. But the jealousy and anger of the chieftain became the more acute; Père Chanel was put to death. Miracles were numerous over his grave. The blood of the martyr was the seed of Christians. Soon the aid of another missionary was invoked by the Islanders themselves and Futuna became, what it is to-day, a very garden of Christian holiness. The honors of the altar were sought for Father Chanel; and in 1889 the solemn decree of his Beatification was issued by the Pontiff, Leo XIII.

Crozet, where Chanel was curé before he entered the Society of Mary, was only a short distance from Ferney. Cretin and Chanel were in very close relations; the visits of one to the other were frequent. Of one of those visits we give the account, related by Abbé Bernard, at the time a professor in the College of Ferney, and reported in the *Life of Blessed Chanel*, by Father Nicollet, of the Society of Mary.

"In the month of June, 1831," says Abbé Bernard, "I paid a visit to the Curé of Crozet. . . . A fortnight later Monsieur Chanel came to visit me in Ferney, where I had recently begun my duties as professor. While in Ferney he was in perfect

communion of ideas with the good, the pious Monsieur Cretin, Curé of Ferney and superior of the little college. Our venerable Curé had come to the resolve, long thought over, of devoting himself to the foreign missions, and was preparing himself to that end by privations and a regime of life that to us seemed excessive. Abbé Chanel and Monsieur Cretin must have made known to each other their intentions and strengthened them by mutual converse, for, on the morning of his leaving Ferney, the Curé of Crozet spoke to me with ardor of the happiness there is in being all to God and to souls by sacrifice and self-denial, and exhorted me to enter energetically into the pathway of those virtues so soon as I should be a priest (I was then a deacon). That evening, Monsieur Cretin expressed to me how great had been his happiness in having been brought into contact with the beautiful soul of a priest."

Men are seen in their friends. We may see much of Joseph Cretin in his three friends, Vuarin, Vianey and Chanel.

CHAPTER XI.

WORK OF FRANCE IN THE EVANGELIZATION OF THE WORLD— THE MISSIONARY VOCATION IN JOSEPH CRETIN.

Heaven-lit pages in the history of France, which no shortcomings along other lines of action, however grievous now and then these may seem to be, can ever throw into obscurity, are those that tell of its contributions to Catholic missions in foreign lands.

The present writer recalls a conversation had in 1900 with Cardinal Rampolla, the Secretary of Leo XIII. At the time, the Republic of France was close to a rupture with the Holy See, and the latter was straining every point to ward off the calamity, even to the granting of concessions which to not a few seemed somewhat far-reaching. "France," said the Cardinal, "merits from us all we possibly can give, without the sacrifice of principles, if for the sake of nothing else, for that of our foreign missions. Without France, what will become of the missionary work of the Church?"

The universal Church is the debtor to France for the work done in its missionary fields.

To preach the Gospel to every people, to re-echo upon every shore, across every sea and mountain-range, the revelation once heard in Judea and Samaria, is the imperious charge laid upon the Church by its Divine Founder—the charge to be fulfilled, despite all opposition, in the face of every torment, of every form of excruciating martyrdom. The fulfillment of this charge is the vital evidence that it is the Church of Jesus Christ; the failure were fatal to its credentials. Hence, the need of apostles in the Church; hence the honor in which it holds its apostles. "How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!" It is the glory of France that in the missionary work of the Church, it always has held the first rank, alike in the number of men and

women it has sent into this work, and in the generosity of its people in providing the necessary means in the support of its missionaries.

French missionaries have been much more numerous in foreign countries than those of all other nations put together. Statistics compiled in 1900 show that then out of 6,106 priests in foreign missions 4,500 were Frenchmen. To this last figure we should add Sisters and Brothers to the number of 14,000—making the total number of French workers, in the missionary field, to amount to 18,500. No matter where the traveller rests his feet, in whatever part of the globe tribes and peoples are awaiting the announcement of the Gospel of Christ, the French missionary greets him. The story is the same—in Asia, from Syrian shores to China and Japan; in Africa, from the banks of the Nile to the Congo and the Cape of Good Hope; in Oceanica, in almost every one of its thousand islands; in America, wherever spiritual desolation reigns and souls cry for hands to break to them the Bread of life—the story is the same, the son, the daughter of France is there to hold aloft the standard of Christian truth, and, in its honor, suffer and, when necessary, be the martyr unto death.

It may be true—it is true to some degree—that the nature of the Frenchman prepares the way to the career of the missionary. The Frenchman, by nature, is chivalrous; he courts service-giving; he loves the battle for the ideal; the more venturesome it is, the more pleased he is. But impulse of this nature is vague and evanescent. Time masters it; and, more still, suffering masters it. The one element in the character of the missionary, that gives birth to his vocation, that invests it with the power of perseverance, that uplifts it to sublime ardor of martyrdom, is faith in the Cross of the Saviour. The passion of self-denial, the utter sacrifice in the service of the Master is the needed element in the life of the missionary; this springs from faith; from faith it draws its daily nutriment. How true all this is of the French missionary, is proven by the fact that the invitation to the mission-field was always the more effective in seminary and in presbytery, when it promised trials and sufferings, the fact that once launched into the work of the mission, however much pur-

sued by poverty and tribulation, the missionary from France was not the man to fear or falter, to fail in the singleness of purpose characteristic of the genuine Christian apostolate.

We return to our own Joseph Cretin, to ask what was the matter with him that he was restless in Ferney, that Ferney could not satisfy his longings, satiate his hopes and aspirations.

Much there was to retain him in Ferney, in 1838, the date of his departure for America. The Catholics of Ferney were now noted for their piety and religious fervor, as formerly they had been noted for their indifference towards religion and their general spiritual coldness. It had been an arduous task to repair the ruins of centuries, accumulated by the invasions of Calvinism, the unbelief of Voltaire, the devastations of the Revolution. The ardent faith and apostolic zeal of Joseph Cretin, had won the day; Ferney was an honor to Catholicism, an exemplar of what a parish should become where human labor blends itself unre-servedly with the outpourings of divine grace.

A devoted body of young priests surrounded their elder, in the parish and in the college, and lent to his daily living charm and joyousness. The college, the apple of his eye, was growing in efficiency and influence, and presaged for the near future further and more encouraging success. Other schools were aiding the college in the work of caring for the welfare, spiritual and temporal, of infancy and of youth. Neighboring priests were friends and helpers of the Curé, frequently visiting him and frequently visited by him. The diocese of which he was a priest, was that of Belley, a diocese that any priest should well be proud of, one in which every best inspiration was fruitfully nurtured, every noble impulse courted into richest issue. The Bishop was Alexander Raymund Devie, one of the glories of the episcopate of France, under whose guidance its life and traditions had put forth fairest blossomings. It was a diocese of saints and of scholars, remarked among the dioceses of France in that first half of the nineteenth century, when by the force of its conscious and whole-souled reaction from the disasters of the Revolution, the Church of France was soaring to highest planes of intellectual and spiritual Catholicism. By the priests of the Diocese of

Belley the Curé of Ferney was loved and honored—and, no less so by the Bishop himself, as trusts reposed in him and words of praise and affection often spoken bore ample testimony.

Not far, too, from Ferney there was Joseph's birth-place, Montluel, the home of the Cretin family. The mother of Joseph Cretin had died in 1837; but there still lived in Montluel, his aged father, his sister Clemence, his brother John Baptist, together with a host of less immediate relatives—all worthy of affection, all receiving affection from him. Visits to them, or from them, were not frequent. Means of travel were not then so inviting, as they have been in later years, and, besides, the Curé of Ferney was too busily absorbed in his priestly duties to allow himself what would have seemed unnecessary leisure or recreation. But none the less his heart often turned to the familiar Montluel; and the welfare and interests of the members of his family were one of his abiding concerns, as, without further indications, we easily learn from the many letters, still extant, which at short intervals were borne to them from the presbytery of Ferney. To go so far away that henceforward they were no longer to be seen and spoken to, was a privation from which a sensitive heart, such as we know Joseph to have been possessed of, should well have shrunk from. In those times of slow and uncertain over-sea navigation, the call to the Foreign Missions meant, in all likelihood, a life-long separation from the paternal roof-tree.

And, then, in 1838, Joseph was running into the thirty-eighth year of his age. The enthusiasm of youth no longer burnt within his breast; his habits of life were formed to shun novelty and change. A serious matter it was to a man on the summit of the hill-top of life's journey to tear himself away from manners and customs to which years had knit him, to betake himself to new countries, amid new peoples, where a new language was to be learnt, and labors altogether different from those to which he had been used, were to be affronted.

And all the more serious the whole matter was, that, as he gazed towards new regions and new labors, nought was there in prospect save continuous hardships and wearying acts of self-

denial, without the smallest hope or promise of earthly reward or repose.

To all such considerations no heed was spoken by Joseph Cretin; he dwelt too high in the regions of Christian faith. His faith told him of the merit of work in distant fields where work was needed and workers were few; thither, he believed, he should hasten his steps.

With Joseph Cretin it was an olden vision to be some day, somewhere, the missionary. It haunted him amid the quietness of prayer and study in the Seminary of St. Sulpice. Thence, as traditions in Montluel have told us, had it not been for the prompt intervention of his father, he would have sought flight towards the Orient. Again, as we have already said, soon after his ordination to the priesthood his soul was troubled in Bordeaux at the sight of a ship bound for a port of China, and he petitioned his bishop for leave to go aboard and be borne to a missionary career in that far-away country. During his years as vicar and curé in Ferney, he persevered in his resolve, praying and practicing acts of self-denial, such as would, he believed, draw upon his intentions the blessing of God, and fit him to endure courageously such trials and sufferings as should come to him, when, in fact, he would be the missionary. We quote from lines written by two witnesses, his intimate associates. One writes: "For a long time he practiced incessant mortifications to prepare himself for the harsh labors (those of the Foreign Missions) to which, from his entrance into the ecclesiastical state, he believed himself called. . . . Each day he asked from God that the opportunity be given to him of consecrating himself to the conversion of the infidel and the savage. How often, entering unexpectedly into his room, I discovered him sleeping the sleep of the just, upon the stone-flags of the bare floor, with a light coverlet over him. On one of those occasions, I heard from him this language—My God, give me the courage to flee to foreign and distant countries, where Thy name is unknown." And another whom we have already quoted: "Our venerable Curé had come to the resolve, long meditated over, of devoting himself to the Foreign

Missions, and was preparing himself to that end by privations and a regime of life that to us seemed excessive."

During the years 1817 and 1818 there lived in Montluel, as vicar of the Parish, a priest who, it was often said, had been the first to put Joseph on the pathway of the apostolate. He was the Abbé John Louis Taberd, who soon after his departure from Montluel united himself with the Seminary of Foreign Missions in Paris and was a missionary to Cochin-China. A valiant missionary, too, he was, tasting the pains of martyrdom, having had at one time to suffer a rigorous imprisonment. In 1827, he was made Bishop of Isaupolis and vicar apostolic in Cochin-China. Later a violent persecution drove him from the territory of his vicariate, and he retired to Calcutta where he died in 1840.

Among the few letters and papers once in the hands of Joseph Cretin that have survived time and neglect, is one received by him from the missionary in Cochin-China. Manifestly he had treasured this letter and had put it aside for preservation. It is to-day in tatters. Among the missing fragments is that on which the residence of the writer and the date of the writing should have been inscribed. The signature, however, to the letter, void of all episcopal form, is an indication that it was written before 1827, the year of the writer's promotion to the episcopate, and was received by Monsieur Cretin while he was still the vicar in Ferney.

The letter is a sacred relic—a speaking memento of two holy men—precious in its revelations of the inner thoughts of the one and of the other—precious in its revelations of the principles and motives of action that were the guiding stars of the one in his actual work as a missionary, and of the other in his aspirations towards being himself a missionary.

Monsieur Cretin had written to his friend in Cochin-China. The purport of his letter is plain from the answer given to it. He wished from his heart to be the missionary; was he to believe himself fitted for such a high vocation? From his heart he wished to be the martyr; could he hope that in Cochin-China the happiness would come to him of dying the death of the martyr?

Monsieur Taberd writes :

" I have been unable to answer sooner your letter. Do not see in my silence forgetfulness or indifference. Necessity caused the delay, and, besides, the letter I am now writing very probably will be a long time before reaching you. I find no occasion of sending it directly to you.

" Be convinced, dear friend, that your letter was to me a true pleasure, both for the varied news given in it, and for the hope it conveys that once again we may meet. I certainly did regret that you, Messieurs Rondot and Jarrest, did turn to other views. But let us adore the designs of Providence who permitted this to happen. Whatever of this, the years you have consecrated to the holy ministry in France have not been lost. You will have thence obtained much greater facility for the customary exercises of our missions.

" I will try to satisfy you on the different interrogations you put to me. First you ask if I seriously believe that you could be more useful in China than in France? I do not doubt that a good priest is always useful even in France. But there is this difference: in France good priests are not wanting; but in these countries the good, even the mediocre priests, are wanting. Here there is a great dearth of priests. In France, you need not doubt, there will be one to take at once your place.

" Difficulties there are. But they are not so terrible, or so weighty as one might imagine. After three months of study I was able to preach and to hear confessions. If I have been able to do this, one must believe that to learn the language is not the drinking of the sea.

" As to the happiness which you covet, that of martyrdom, I can make no promise. You know, as well as I do, that martyrdom is an extraordinary grace. The Lord grants it to whom He pleases, and when He pleases. But there is a martyrdom, neither less painful nor less meritorious, which I promise you if you live long enough in these countries.

" As to the virtues that are required, you know well, the life of faith is first and absolutely necessary that one may persevere in this painful career. I do not speak to you of zeal, of humility,

and a great fund of chastity. However, since you insist that I pronounce on your vocation, I believe, as far as I know you, there is in you too much pusillanimity. . . . Let us say: In thee, O Lord, have I hoped; let me never be confounded; the Lord is my strength and my refuge; the Lord is my rock—and such other exclamations as you yourself know. That is what I think.

"Well, dear Cretin, if the voice of God is heard, do not harden your heart; do not condescend to flesh and blood. Seriously, I believe that you would not only make a good missionary, but that you would be quite apt to be in one of our seminaries. For this I am seeking some one this long while . . . I will write to the Directors of the Seminary in Paris, asking that they assign you to Cochin-China—provided that you continue in your resolution

"Your humble Servant,

"TABERD."

Monsieur Taberd is in hasté to see his friend in Cochin-China; to him all delay seems an act of pusillanimity. On the part of Monsieur Cretin, however, the cause of the delay, in all likelihood, was the fear that permission to leave his native diocese would not be given to him, as already, under other circumstances, it had been peremptorily refused.

At last, came the long-looked-for day, when all shackles were broken, and Joseph was to be the missionary, not, however, as his earlier plannings had indicated, in China, or Cochin-China, but in our own America.

In 1838, Mathias Loras, recently consecrated the first Bishop of Dubuque, arrived in France. He needed helpers in the evangelization of the vast territory that had been put under his pastoral staff, and whither should he at once wend his way but to his own native land, the fertile mother of missionary zeal.

He was the friend of Joseph Cretin; he had been one of Joseph's professors in Meximieux. Loras was soon a welcomed guest in the presbytery of Ferney. Whether Monseigneur Loras previously had reasons to hope that there he should find a willing

recruit, we cannot say. No doubt, however, after brief allusions to memories of olden times, the conversation turned to the Diocese of Dubuque, its needs, its prospects, its utter destitution of sowers of the Gospel. The result was not long in the balance. "I am ready to go with you," must have said the Curé; "with all my heart, I take you," the Bishop must have replied.

One obstacle held the way; the consent of Monseigneur Devie was not assured. On other occasions it had been refused. Now the refusal was yet more likely. Monsieur Cretin had grown into one of the most useful and most distinguished priests of the Diocese; his departure would leave behind a void not easily filled. The prayer, however, for permission to be the missionary went forward to Belley, this time accompanied, no doubt, with a pressing appeal from Monseigneur Loras, to whom Monseigneur Devie could scarcely deny a kindly hearing. Monseigneur Devie delayed his answer. Letters and appeals did not cease. At last the permission for a temporary absence from the Diocese was granted; final severance from it would not be allowed. A temporary absence sufficed for the time being. America had gained a new apostle, the future Bishop of St. Paul.

(*To be continued.*)

A CHAPTER OF CATHOLIC COLONIZATION.

By the Hon. Wm. J. ONAHAN.

The whole subject of Catholic colonization in Minnesota offers a task which is beyond me. It would require a more familiar knowledge of the early history of the movement, as to Minnesota at least, than I can lay claim to. I may be able, however, to supply a chapter of the story from my later experience, and this I shall attempt.

The one who could most fittingly write the history of Catholic colonization in Minnesota has long passed away. But his name and character, I am sure, are still held in gracious and loving remembrance in St. Paul and throughout the State—Dillon O'Brien, the warm-hearted Irishman, loyal Catholic, and devoted American.

And this brings to mind other names associated more or less with the work to which Dillon O'Brien gave his best energies. There was in earlier time General James Shields, who, having served out his term as United States Senator for Illinois, removed to the then Territory of Minnesota, bringing with him several Irish families from Illinois, and settling down near Faribault in the locality now called Shieldsville.

This action of General Shields may be said to have powerfully influenced in directing the attention of the Irishmen, East and West, to the possible advantages of Minnesota as a place for settling.

What a marvellous career was that of General Shields! It is worth while recalling it in brief before I enter upon my general subject.

Coming to Illinois in his early manhood, he taught school, studied law, was elected to the legislature, became later one of the Supreme Judges of the State. He was appointed, by President Polk, Commissioner of the Land Office and subsequently Governor of Oregon Territory, which latter appointment, however, he did not accept. Then, on the breaking out of the Mexican

War, commissioned brigadier-general in command of the Illinois troops, winning for himself signal distinction in the campaign, reported dead on the field of battle in General Scott's despatches, he recovered, returned to Illinois after the war, acclaimed as a hero, and was elected United States Senator, serving at a period when the Senate embraced in its membership the most illustrious statesmen in its annals—Clay, Calhoun, Benton, Webster, Douglas, Crittenden. And the Irishman from Illinois did not suffer by comparison! He was recognized as able, honest and fearless.

Failing of reelection at the end of his term, because of divisions in his party, he soon after removed to Minnesota and there was appointed one of the first two Senators from the newly-admitted State. I know of many remarkable incidents in his career which are interesting and curious, but to mention them here would be a digression from the subject which I undertook to treat.

To conclude with General Shields—after serving his short term as Senator from Minnesota he again removed—this time to far-away California. It was far away in those days! At the opening of the Civil War he offered his services to President Lincoln who commissioned him brigadier-general. His well known repulse or defeat of Stonewall Jackson at Winchester, March 23–24, 1862, renewed and recalled his Mexican renown. But he was not in favor with the War-Secretary Stanton, who prevented Shields' promotion to the rank of major-general, to which he had been nominated. He therefore resigned and settled this time in Missouri where he lived on a farm near Carrollton. While here he was appointed Adjutant-General of the State and, on the occurrence of a vacancy in the United States Senate, caused by the death of Senator Bogy, Shields was chosen to fill the vacancy.

In his last years he lectured in the principal cities of the North, and everywhere with cordial acceptance. He died in a convent at Ottumwa, Iowa, where he was paying a visit to his niece, June 1, 1879. Certainly I am justified in saying that his career was unique, serving his country with renown in two wars, holding several distinguished positions in Illinois, and attaining the

unexampled distinction of being chosen United States Senator from three States, Illinois, Minnesota and Missouri!

To come back to colonization in Minnesota! I must first recall some other names connected with my subject, and then I shall try to adhere to my text.

One of these is the dear and venerated Father Nugent of holy memory. His relation to the subject will appear later. Another is that of Mr. John Sweetman, who is still, I am glad to say, in the land of the living, in the country he loves so well, dear old Ireland, perhaps I ought to say "New Ireland," for he is heart and soul in the new Gaelic movement, which seems destined to change the face of the old land in several important particulars. What he did for colonization in Minnesota will be shown. Another name dwells in my heart and will be cherished in my memory while I live—dear Father Knauf, longtime pastor of the Adrian Colony, Nobles County, Minnesota. How can I forget one who was so faithful and devoted?

This Adrian Colony was the only one of the numerous Irish Catholic colonies in Minnesota with which I had to do. And this was from the fact that it became one of the colonies or settlements adopted by the Irish Catholic Colonization Association of the United States, of which I was from first to last Secretary, and I may say, Manager.

This necessitates an account of the origin and an epitome of the work of the Association, which I shall make as brief as possible.

Perhaps I should recall a prior effort at Western colonization which was attempted ten years earlier, and the first initiative in both movements came from the then existing St. Patrick's Society of Chicago, though St. Paul, as I recall, was potential in both these efforts.

In the year 1869 a call was issued for a convention in St. Louis to take up and give practical direction to a plan for establishing Irish colonies in the West. A notable gathering of representative Irish Americans assembled in response to the call. The convention organized by electing Mayor Edward O'Neil of Milwaukee, Chairman. The writer and Dillon O'Brien were chosen secre-

taries. Of course, there were many eloquent speeches and a string of resolutions. There was a banquet and a steamboat excursion, and everything was agreeable and harmonious down to the adjournment. And that was all. Nothing came of it. A committee had been named to carry out the design of the convention. The committee never met.

Ten years later, in 1879, another movement was set on foot in the interest of colonization. The inspiration and the impetus came from St. Paul. The call for a meeting to organize a plan of colonization was sent out in the name of the St. Patrick's Society of Chicago. Already the efforts to make Catholic settlements in Minnesota had commanded wide attention. Bishop Ireland had given powerful impetus to the movement, and through his inspiring energy and irrepressible zeal the State was already dotted with the nucleus of promising Catholic settlements. One need only glance over the list of parishes in the Catholic Directory for Minnesota of that period and later to see the fruits of this wise and thoughtful leadership; Adrian and Lismore in Nobles County, Avoca, Fulda and Iona in Murray County, Ghent and Minneota in Lyon County, De Graff and Clontarf in Swift County, Graceville and Barry in Big Stone County and Collis in Traverse County.

The new movement enlisted the indispensable sympathy and cooperation of the hierarchy, His Eminence, Cardinal Gibbons, at the head. At the meeting held in Chicago many western Bishops assisted and a number of representative laymen. An association was formed and organized under the laws of Illinois, providing for a capital stock of \$100,000. A board of directors was chosen and then a canvass of the country was entered upon to raise the required capital. Through the exertions of Bishops Spalding, Ireland and O'Connor the sum of \$83,600 was raised and paid in. With this amount land for colonies was purchased in Nebraska and Minnesota.

The Minnesota purchase was in and around Adrian, Nobles County, where Bishop Ireland had already gathered a numerous settlement of Catholics. The success of the Adrian Colony was enhanced through the active efforts of a New England priest,

Father Bodfish. He secured fifty Catholic families, drawn from Boston and the vicinity, for whom he engaged land in advance, 160 acres each. The Association had frame houses built on every farm and thirty acres broken. When all was ready the fifty families were conveyed by special train from Boston to Adrian, Minnesota, without mishap. The arrangement of so great a throng of newcomers to their prairie homes was no light undertaking, but by the efforts and personal supervision of Father Knauf and Dillon O'Brien the colonists were located and satisfactorily settled in their respective quarter-sections.

The pastor, Father Knauf, had already acquired great experience in the new settlements. He had been the pioneer in several colonies set on foot by Bishop Ireland. He understood western life and manners and was always devoted and self-sacrificing. He had built seven churches during his missions in Minnesota. German by nationality, born near Cologne, he was popular and respected by the Irish colonists. All classes recognized in him a true and faithful priest who never spared himself when there was question of serving his people and promoting their spiritual or temporal welfare. Austere in manner, exemplary in his habits, Father Knauf was, in my judgment, a model priest. The success of the Adrian Colony was due in no small degree to his fidelity and to his painstaking labors. When he retired from active missionary duties in 1893 he accepted an humble chaplaincy to the nuns at Hokah, Minn., and when the convent was given up he retired, in 1904, to Nauvoo, Ill., where he ministered in like congenial service until his death, Dec. 3, 1907. He deserves to be gratefully remembered in Masses and prayers by those he served in life. I have reason for holding his memory in benediction.

I do not need to dwell much longer on the Adrian Colony. Its affairs were successful in every regard. The settlers who had the sense and good fortune to "hold on" prospered notably. The farms they acquired at five dollars or less per acre are now valued, I am told, at seventy-five to one hundred dollars per acre. The town of Adrian, which in 1880 was a little straggling prairie

village, long since became a prosperous and growing city possessing the advantages of modern metropolitan life.

The Sweetman Colony or settlement around Currie, Murray County, was due to the initiative of Mr. John Sweetman, an Irish gentleman of large means and even larger benevolence of character. Early in the eighties, when conditions in Ireland were not promising, he decided to give a number of poor families the opportunity of settling in the United States. He first came West himself and, having examined several locations, decided on the purchase of a tract of land near Currie, in the vicinity of the already established Avoca Colony.

Having made his arrangements for erecting a number of houses and for breaking a part of each quarter, he returned to Ireland, selected his colonists, paid their passage over sea and railroad fare, having also provided six months' provisions for each family. He acted as the "Lord Bountiful" throughout, too much so indeed, as the result demonstrated. Many of his first settlers, when they had eaten up the supplies, unequal to exertion, abandoned their holdings—"vamosed" in fact!

Discouraged by this first venture, but not dismayed, Mr. Sweetman sent out another batch of colonists, chosen with more care, and put more or less on their own resources. These last succeeded in establishing themselves on the land, at least the greater number, and those who held on, like the Adrian colonists, prospered exceptionally. Mr. Sweetman has every reason to be proud of his benevolent efforts in thus enabling a large number of his countrymen to attain to a position of independence and prosperity in the United States, and this too in a happy, Catholic environment.

There was still another company of colonists sent out from Ireland through the instrumentality of my venerated friend, Father Nugent of Liverpool, and located on land near the present Graceville. This contingent gained at the time somewhat unpleasant notoriety and was known as the "Connemaras". But their story, the circumstances attending their coming, and their experiences and fortunes in Minnesota must stand over for the present.

I may as well declare here that it was at no time part of the plans or policy of the Colonization Association to encourage emigration from Ireland. The purpose was to induce Irish American Catholics of the crowded East, especially in the congested cities, to avail themselves of the inviting opportunity to take up land in the West while it was yet available at low prices; and to provide at the same time in the colonies the advantages of a resident priest with churches and schools for their religious needs.

This the Association did in the colonies in Nebraska and Minnesota. This is what Bishop Ireland on a wider scale provided in the numerous settlements and colonies formed under his auspices throughout Minnesota and the Dakotas.

I do not need to lay stress on the value and importance of these colonizing movements to the State, to Society, to Religion. The results in comfort and happiness to the family and the individual must be apparent. This end was not gained without hardship and struggle on the part of the pioneer. It was no light undertaking to go out into a new country, the wild prairie, and begin there to lay the foundations of a future home, to accept the inevitable privations and struggles attending a beginning, and to endure, perhaps hardest of all, the isolation of the frontier. But these hardships and trials are now of the past, are now only memories, at least so far as the early settlements are concerned.

An important work initiated and set on foot through the efforts and support of the Colonization Association was the mission at Castle Garden, New York, for the protection of Irish immigrant girls, which has been carried on ever since with most beneficent results, thanks to the zeal and energy of the priest in charge, Father Henry. It is only proper to acknowledge that the action of the Colonization Association was originally prompted by Miss Charlotte O'Brien, the daughter of William Smith O'Brien of patriot fame. Miss O'Brien had taken up the subject of safeguarding the Irish emigrant girls by providing in Queenstown a suitable lodging house for these girls, where they would be cared for previous to embarking on the sea voyage. She, in her solicitude, afterwards followed this up by taking

passage in the steerage on one of the great liners in order to see what were the conditions under which the girls would make the sea voyage. Having done so, she sounded the note of alarm and warning by several striking articles in leading English reviews and journals. These had the effect of causing a Parliamentary enquiry into the abuses and dangers to which emigrants were subjected. The result was that the steamship lines were required to provide greater safeguards for the protection of female emigrants on shipboard. All this agitation and controversy called attention to the need of a depot or mission at Castle Garden, New York, for the same benevolent object. And this, Miss O'Brien was the first to propose. She was aflame with enthusiasm, stirred to action by a high sense of duty to her sex and by the patriotic love of country inherited from her high traditions of race and family.

The visit to the Minnesota colonies interested her deeply. Indeed, it served to stir into new activity all her powers and energies in behalf of the cause and people she loved. Her writings in prose and verse, too little known unhappily, show this beyond question. The most important result of her American visit and experience was her conversion to the Catholic faith. She tells the story in a letter to her niece:

"In the great crisis of my life faith asserted itself and swept away every doubt. * * * Then I went to America and all along through my life I saw the intense and loving faith of Catholic laymen and priests. I went into convent after convent and saw the saintly faces. Everywhere I saw the intense reality of Catholic faith shown in the self-denial and works for God and men. * * * Since then I have read everything I could lay my hands on, on both sides, and I am satisfied that, to me at least, if Revelation is true, Truth lies with the Catholics. Catholic worship in their churches is so intense, so devotional, it makes the spiritual exercises of Protestant congregations seem hardly worship at all. If ever you want to look into the question don't believe Protestant accounts of it. They knock down foes that have no real existence."

This letter, as her biographer asserts, tells all that need be told of this deep change in her life, the return to the religious faith of her fore-fathers. John Boyle O'Reilly said of her: "I admire and esteem her above anyone I have ever known. Her existence, her sweet, unselfish, brave, womanly individuality is a touchstone for noble lives, a reproof to little and mean desires."

The letters from Minnesota show how strongly she was impressed by Archbishop Ireland's power and influence and by his practical sympathy in her mission. So too the Archbishop's sister, dear Mother Seraphine, won her affectionate admiration by the testimonies she saw of her zeal and high capacity as well as by her holy and edifying life.

The lamented Rev. John Riordan was assigned to the newly-established mission. I make the following extracts from the first report of the *Mission of Our Lady of the Rosary*, giving his account of the circumstances of the founding of this great and necessary work:

"The idea of having a priest at Castle Garden was first suggested at the meeting of the Irish Catholic Colonization Society in Chicago, May, 1883, and secured at the meeting the earnest support of Bishops Ireland, Spalding and Ryan. Until that time there was no Catholic Mission at Castle Garden.

"The Colonization Society felt that here, on the threshold of their new life, it was of the utmost importance that the Church should mount its guard upon the faith and virtue of the Catholic immigrants. The character of their whole career might depend on the influences they would be brought under during their first days in a strange country. No one who has not made the lot of the newly-landed immigrant a special study, or who has not been an immigrant himself, can understand what dangers beset the "stranger" on his or her first introduction to American life. Young girls, waiting to obtain employment and going at night to boarding houses in the slums of a strange city; young men going to similar places, easy dupes during these days of idleness for swindlers who lie in wait for such as they; poor people arriving in New York without any clear notion of where to settle down and not knowing whither to turn for disinterested informa-

tion or advice; people wretched or mayhap conscience burdened, whom a little help or a kindly word of counsel would start upon the right path; in a word, helpless Catholic immigrants, distracted amid the din and the danger, for the first time in their lives beyond the reach of a priest, and never in worse need of the sustaining hand of the Church, yet seeing neither priest to consult nor chapel before whose Altar to gather strength and consolation; this was the state of things that existed at Castle Garden until attention was called to it in 1883.

"The Right Reverend Dr. Ryan, Bishop of Buffalo, was requested by the Colonization Society, at the meeting in May, to wait on His Eminence, Cardinal McCloskey, as a committee of one, and to ask him to take the matter in hand and establish a priest at Castle Garden, one who would be thoroughly acquainted with the city. The Cardinal received the proposition cordially and with that tender solicitude which he ever displayed in all matters concerning the welfare of the Catholic immigrant. Shortly afterwards the question was laid before the bishops assembled in the Provincial Council of New York; and it was there resolved that the Mission should be established."

I find I have let my pen run far away from Minnesota in this rambling account of the colonization movement and its personnel. It must be acknowledged however that the movement had its inspiration and its chief power from Minnesota. Without the guidance and unflagging energy given to it by the Archbishop of St. Paul the results, to say the least, would have been uncertain. How he labored for the success of the colonies in Minnesota, what toil and anxiety he went through, is known to the early settlers. Next to the railroads I believe Archbishop Ireland did more for the development of Minnesota than perhaps any other influence. Justly may the people of the State hold the honored prelate in affectionate and grateful esteem.

I do not forget the just need of appreciation due to other prelates for their part in the colonization undertaking, notably to Bishop Spalding, who was the official head from the beginning of the organization. His name and influence were powerful factors in the cause. Bishop O'Connor of Omaha was heart

and soul devoted to the development of the Nebraska colony. Bishop McGolrick, who has recently promoted a promising colonization undertaking in his own diocese, was an ardent co-operator in the earlier movement. There were others, but I must give my pen pause, else my recollections would be without end. It seems only a duty to recall the names of the men who were principally in direction of the Colonization Association and who have passed away, that they may be suitably remembered.

These are the deceased members of the Board of Directors of the Irish Colonization Association:

The Most Reverend Patrick A. Feehan, Archbishop of Chicago.
The Right Reverend James O'Connor, Bishop of Omaha.
The Right Reverend Stephen V. Ryan, Bishop of Buffalo.
The Reverend Stephen Byrne, Somerset, Ohio.
General John Lawler, Prairie du Chien, Wisconsin.
Mr. John Fitzgerald, Lincoln, Nebraska.
Mr. Anthony Kelly, Minneapolis, Minnesota.
Mr. John Boyle O'Reilly, Boston, Massachusetts.
Mr. Patrick V. Hickey, New York.
Mr. Henry L. Hoguet, New York.
Mr. James H. Dormer, Buffalo, New York.
Mr. W. J. Quinn, Chicago, Illinois.
The Reverend Christian J. Knauf, Pastor of the Adrian Colony.
The Reverend J. A. J. Smith, Pastor of the Greeley (Neb.)
Colony.
The Reverend John Riordan, Pastor of the Castle Garden
Mission.
Mr. Dillon O'Brien of the Minnesota Catholic Colonization
Society.

TITULAR BISHOPS OF THE PROVINCE OF ST. PAUL.

By the REV. J. A. BIGAOUETTE.

This article purposes to record some information regarding the titular episcopal sees which have been, at one time or another, occupied by prelates of the province of St. Paul.

A titular bishop, as distinguished from a residential bishop, is one who derives his title from an episcopal see in which he does not actually reside, from a see which was once indeed the actual residence of a bishop but which, for one reason or another, now remains only as a title. Such sees are those located in countries which were once Catholic but are now infidel or schismatic. It is partly because of the Church's desire to preserve the memory of these historic sees, that she continues to employ them as episcopal titles. A second reason is that of regard for the tradition which requires that every bishop be bishop of some definite see. Hence, when a residential bishop resigns his office for such reason as old age or infirmity, he is appointed to a titular see which implies no active duty. Or again, when a residential bishop, owing to the large extent of his diocese or other reason, requires the assistance of an auxiliary bishop, such auxiliary is appointed to a titular see while his active duties are those of an assistant with delegated powers. Moreover, papal legates and delegates are appointed titular bishops as a mark of honor and so also are prelates resident in Rome who are variously engaged in the vast work of the Apostolic See.

Historically, titular episcopal sees are an institution which may be said to date from the thirteenth century. While there are earlier instances of a somewhat similar custom, it is especially from the time of the Crusades that titular bishoprics became a fixed institution in the Church. During the Crusades, while conquests were being made in lands occupied by the Mohammedans and Latin kingdoms were set up in Palestine, and a Latin kingdom in Constantinople, bishoprics of the Latin rite were also erected. These conquests were not permanent; little by little the ground was lost again. But as long as the hope of recon-

quest remained, bishops were still appointed to these sees, even though they were unable to actually occupy them. Meanwhile the bishops so appointed resided in the West where they were designated as auxiliaries to the resident ordinaries of the West who required assistants.

Toward the end of the Middle Ages, the growth of royal power and the consolidation of the states of modern Europe led to the establishment, about the sixteenth century, of the permanent papal nunciatures, representing the Holy See at the various courts of Europe. The papal nuncios were given the rank of bishops but since they did not exercise ordinary episcopal functions, they were appointed to titular sees.

During the same period the discovery of America and of a sea-way to the Far East led to the undertaking of vast missionary enterprises. The missionary leaders sent out under the direction of the newly-established Congregation of Propaganda were given the rank and powers of bishops but, inasmuch as the lands which they strove to win for Christ could not be regularly organized for some time, they also derived their titles from the ancient sees which no longer possessed residential bishops.

Formerly it was the custom to designate such titular bishoprics as being "in partibus infidelium." This term, however, was not strictly correct since some of these titular bishoprics were located in lands which were schismatic indeed, but not infidel. Hence, in the year 1882, the term "in partibus infidelium" was abolished. Bishoprics which are not residential are now designated simply as "titular."

In this article we shall first recall the names of those prelates of the province of St. Paul who have occupied titular sees; and the names of their respective sees. Next, we shall point out the location of these sees and supply the lists of episcopal succession as far as this is possible.

The Rt. Rev. Mgr. Augustin Ravoux should be named as the first prelate of the diocese of St. Paul to be appointed to a titular episcopal see, although he was not actually consecrated. Born in Langeac, Auvergne, France, on January 11, 1815, he

was one of four sub-deacons whom Bishop Loras brought, in 1839, to the newly-established diocese of Dubuque. Father Ravoux was ordained to the priesthood in Dubuque on January 5, 1840. In the following year he was sent as missionary to the Sioux Indians in the present Minnesota. At that time Father Lucien Galtier had charge of the permanent Catholic stations near Fort Snelling at St. Peter (Mendota) and St. Paul, the only permanent Catholic stations at that time in the present province of St. Paul, save the one other station at the distant Pembina on the Red River. In 1844 Father Galtier was recalled by Bishop Loras and transferred to Keokuk, Iowa, leaving Father Ravoux alone to care for all Catholics, Indian and white, in the present Minnesota. Not counting his confreres in far-away Pembina, he was the one, sole priest to welcome Bishop Cretin, the first Bishop of St. Paul, on the Bishop's arrival in St. Paul in 1851. Father Ravoux' work among the Indians between 1841 and 1850 brought him westward into the present Dakotas as far as the Missouri River. In 1843 he printed a book of prayers, hymns and instructions in the Sioux language. After the arrival of Bishop Cretin, Father Ravoux was stationed at Mendota until the Bishop's death in 1857, when he returned to St. Paul and acted as Administrator of the diocese until the arrival of Bishop Grace in 1859. He was Vicar General of the diocese under Bishops Cretin, Grace and Ireland. In the year 1868 Father Ravoux was selected by the Holy See to undertake the work of Vicar Apostolic for Montana and he was accordingly appointed titular Bishop of Limyra in Lycia by an apostolic letter of March 3, 1868. But he was, at that date, fifty-four years of age and his health had been much impaired by his missionary labors. He accordingly begged the Holy See to choose a younger and more vigorous man for the arduous field of Montana.¹ He continued at the Cathedral in St. Paul and in the office of Vicar General.

¹ An autograph copy of the letter of Father Ravoux to Cardinal Barnabo, Cardinal Prefect of the Congregation of Propaganda, dated July 15, 1868, and petitioning for the revocation of his appointment as Titular Bishop of Limyra and Vicar Apostolic of Montana, is preserved in the archives of the Catholic Historical Society of St. Paul.

On March 1, 1887, he was made a Domestic Prelate. In spite of his delicate health he lived to the advanced age of ninety-one years, dying on January 17, 1906.

The Most Rev. John Ireland, Archbishop of St. Paul, occupied the titular see of Maronea, in Rhodope, in the years during which he was assistant to Bishop Grace as coadjutor Bishop of St. Paul. Born on September 11, 1838, at Burnchurch, Kilkenny, Ireland, his parents removed to America in his early childhood. At the age of fifteen he was sent to France by Bishop Cretin, to pursue his studies in preparation for the priesthood. Returned to St. Paul, he was ordained on December 21, 1861. He served as military chaplain in the Civil War and later as assistant and pastor at the Cathedral in St. Paul. On February 12, 1875, he was appointed titular Bishop of Maronea and Vicar Apostolic of Nebraska. But Bishop Grace desired to retain him in St. Paul and, by personal visit to Rome, made petition for a change of the appointment from Vicar Apostolic of Nebraska to coadjutor Bishop of St. Paul.¹ The consecration of Bishop Ireland took place accordingly on December 21, 1875. He held the title of Bishop of Maronea while coadjutor of St. Paul, until 1884, when, on the resignation of Bishop Grace, he succeeded to the see of St. Paul. On May 15, 1888, he was promoted to the rank of Archbishop.

The Rt. Rev. Rupert Seidenbusch, O. S. B., was titular Bishop of Halia, Lesser Armenia, and Vicar Apostolic of Northern Minnesota. He was born in Munich, Bavaria, on October 13, 1830. He entered the Benedictine Order and was ordained to

¹ On April 22, 1875, Father Ireland addressed a letter to His Holiness, Pope Pius IX, in which he begged permission to join his own request to that of Bishop Grace, who was then in Rome, that he be allowed to return to the hands of His Holiness the apostolic letter of his appointment as Bishop of Maronea and Vicar Apostolic of Nebraska. These letters were forwarded to Rome but the Steamer Schiller which carried them was wrecked and sank near the Scilly Islands, off the coast of England. Not long after, the mail of the sunken vessel was recovered from the wreck. The apostolic letters and those of Father Ireland were returned, first to the Post-office Department in Washington, and then to St. Paul. They are now preserved in the archives of the Catholic Historical Society of St. Paul.

the priesthood in St. Vincent's Abbey, Beatty, Pennsylvania, on June 22, 1853. It was from St. Vincent's Abbey that the first Benedictine Fathers came to Minnesota in the year 1856. Bishop Cretin invited them to establish a community in Minnesota and to care for the rapidly growing German population. They founded the chief center of their Order in Stearns County at first near St. Cloud and later at a location some few miles distant where now is the Abbey of St. John. The foundation was regularly constituted as a Priory in 1859 and was raised to the rank of an Abbey in 1866, when Father Rupert Seidenbusch, then Prior of St. Vincent's Abbey, was elected as the first Abbot of the Minnesota foundation, which at that time bore the name of the Abbey of St. Louis. The Vicariate Apostolic of Northern Minnesota was erected by papal brief of the date of February 12, 1875. Previous to this date all of Minnesota and the Dakotas as far as the Missouri River had been included in the Diocese of St. Paul. By this first division of the diocese the northern part, all that part lying north of the southern line of the Counties of Chisago, Isanti, Sherburne, Stearns, Pope, Stevens and Traverse, in Minnesota, and of Richland, Ransom, LaMoure, Logan and Burleigh in Dakota, as far as the Missouri River, was now included in the new Vicariate Apostolic of Northern Minnesota. The Rt. Rev. Abbot Rupert Seidenbusch was appointed Vicar Apostolic of this territory and was consecrated as titular Bishop of Halia in the Pro-Cathedral of St. Cloud on May 30, 1875. Bishop Seidenbusch took up his residence in St. Cloud and continued to govern the Vicariate until the year 1888 when he felt obliged by failing health to resign his charge. He retained his title of Bishop of Halia until his death in 1895.

The Rt. Rev. Martin Marty, O. S. B., occupied the titular see of Tiberias in Palestine from 1879 to 1889 while he filled the office of Vicar Apostolic of Dakota. Bishop Marty was born in Switzerland on January 11, 1834. He entered the Benedictine Order at the Monastery of Einsiedeln in Switzerland and was ordained to the priesthood there on September 14, 1856. In 1854 the Monastery of Einsiedeln sent out some of its number

to found an establishment, that of St. Meinrad, in Indiana. Father Marty came to St. Meinrad's in 1860 and when the establishment was given the rank of an Abbey, in 1872, he became its first Abbot. He took great interest in the mission work carried on by the Benedictine Fathers among the Indians of Dakota and when the Vicariate Apostolic of Dakota was erected in 1879, he was appointed Vicar Apostolic and was consecrated titular Bishop of Tiberias, on February 1, 1880. The Vicariate of Dakota included all of the present States of North and South Dakota. In 1889 the Vicariate was divided and the two dioceses of Sioux Falls and Jamestown were erected. The latter was later named the diocese of Fargo. Bishop Marty was appointed first Bishop of Sioux Falls and occupied this see until 1895 when he was transferred to the see of St. Cloud which had become vacant by the transfer of Bishop Zardetti to the Archbishopric of Bucharest, Roumania. Bishop Marty died on September 19, 1896.

The Most Rev. Thomas Langdon Grace, O. P., the second Bishop of St. Paul, after his retirement from active ministry, occupied successively the titular sees of Mennith in Palestine and Siunia in Armenia. Bishop Grace was born in Charleston, South Carolina, on November 16, 1814. He entered the Dominican Order at St. Rose's Abbey in Kentucky and was sent to Rome for his studies. He was ordained in Rome on December 21, 1839. In 1859, being then pastor of the parish of St. Peter in Memphis, Tennessee, and Vicar General of the western district of the Nashville diocese, he was appointed to succeed Bishop Cretin as Bishop of St. Paul. He was consecrated on July 24, 1859. In 1884 Bishop Grace was moved by reasons of failing health and advanced age to resign the see of St. Paul into the care of his coadjutor, Bishop Ireland. He was thereupon appointed titular Bishop of Mennith. In 1889 he was promoted to the titular Archbishopric of Siunia. He continued to reside in St. Paul and died on February 22, 1897.

The Rt. Rev. Otto Zardetti, first Bishop of St. Cloud, later occupied the titular see of Mocessos in Cappadocia. Bishop

Zardetti was born in Switzerland on January 24, 1847. He was ordained to the priesthood for the diocese of St. Gall, Switzerland, on August 21, 1870. He became librarian of the famous library of the Convent of St. Gall and Canon of the Cathedral of St. Gall where he won distinction as a preacher. However, he felt a strong attraction drawing him toward America as a field of priestly labor. He had acquaintances there, notably Archbishop Henni of Milwaukee, the Abbot Marty, and particularly, a friend of boyhood days, the present Archbishop Messmer of Milwaukee. In 1881 he came to Milwaukee and was made professor of theology in the Seminary of St. Francis, Milwaukee. In 1886 he accepted the invitation of Bishop Marty to labor in Dakota. He served as Vicar General under Bishop Marty and in 1889, when the Vicariate of Northern Minnesota was divided to form the two dioceses of St. Cloud and Duluth, he was appointed first Bishop of St. Cloud. In 1894 Bishop Zardetti was chosen to fill the office of Archbishop of Bucharest in Roumania. In 1895 he resigned this see and was appointed titular Bishop of Mocessos in Cappodocia. He thereafter resided in Rome until his death which occurred in 1902.

The Rt. Rev. John Starika, first Bishop of Lead, occupied the titular see of Antipatris in Palestine, after his retirement from active ministry in 1909. Bishop Starika was born in Laibach, Austria, on May 12, 1845. He made his theological studies in St. Francis' Seminary, Milwaukee, and was ordained to the priesthood on September 6, 1869. For some years he held the office of Vicar General of the diocese of St. Paul. In 1902 the diocese of Lead, South Dakota, was erected, including all of the State west of the Missouri River, and Father Starika was appointed first Bishop of Lead, being consecrated in the Cathedral of St. Paul on October 28, 1902. In 1909 Bishop Starika was obliged by ill-health to resign his episcopal office and he was thereupon appointed titular Bishop of Antipatris. He died on November 28, 1915.

The Rt. Rev. John J. Lawler, third Bishop of Lead, occupied the titular see of Major Hermopolis in Egypt while he filled the

office of auxiliary Bishop of St. Paul. Bishop Lawler was born in Rochester, Minnesota, on August 4, 1862. He completed his theological studies in Louvain, Belgium, and was ordained to the priesthood there in 1885. He was appointed pastor of the Cathedral of St. Paul in 1896. In 1910 he was appointed auxiliary Bishop of St. Paul and was consecrated as titular Bishop of Major Hermopolis on May 19, 1910. On January 29, 1916, he was appointed Bishop of Lead.

The Rt. Rev. James Trobec, formerly Bishop of St. Cloud, at present occupies the titular see of Lycopolis in Egypt. Bishop Trobec was born in Billichgraz, Carniola, Austria, on July 10, 1838. He completed his studies at St. Vincent's College, Pennsylvania, and was ordained to the priesthood in St. Paul on September 8, 1865. In 1887 he was made pastor of the parish of St. Agnes in St. Paul. In 1897 he was appointed third Bishop of St. Cloud and he was consecrated on September 21 of that year. He resigned the see of St. Cloud in 1914 and was then appointed titular Bishop of Lycopolis. Since then he has resided in the parish of St. Stephen, Brockway, Benton County, Minnesota.

LIMYRA. The ancient see of Limyra was in Lycia in Asia Minor. It was a suffragan see of that of Myra in Lycia. Today the ruins of ancient Limyra are to be seen not far from the modern village of Fineka on the southern coast of Asia Minor.

Mgr. Bixil (Cornelius); Titular Bishop of Limyra about 1583; he was Auxiliary Bishop of Cuenca, Spain.

Mgr. Multedi (John), Carmelite; Titular Bishop of Limyra, 1714-1717; he was Vicar Apostolic of Malabar.

Mgr. Liti de Cisi (Anthony); about 1770; Suffragan Bishop of Sabina, a suburban see of Rome.

Mgr. Kossukowski (Adam); about 1795; Suffragan Bishop of Wilna, West Russia.

Mgr. Gillies (James); 1837-1864; coadjutor to the Vicar Apostolic of the eastern district of Scotland; succeeded to this office, 1852.

Mgr. Ulloa (Emmanuel) ; 1865-1866; Coadjutor Bishop of Managua, Nicaragua; succeeded to the see.

Mgr. RAVOUX (AUGUSTIN) ; appointed Titular Bishop of Limyra and Vicar Apostolic of Montana, 1868; he declined the office.

Mgr. Clavigo (Calixtus) ; 1874-1888; formerly Bishop of La Paz, Bolivia.

Mgr. Verjus (Henry) ; 1889-1892; Vicar Apostolic of New Guinea.

Mgr. Cardot (Alexander) ; 1893- ; Vicar Apostolic of Burma.

MARONEA. The ancient see of Maronea in Rhodope, now in Bulgaria, was a suffragan see of Trajanopolis. Today the ancient town on the sea-coast is abandoned and the name has been given to a modern village some miles distant.

Mgr. Louis, Augustinian; Titular Bishop of Maronea about 1313; he was Suffragan Bishop of Mainz, Germany.

Mgr. Charles; Titular Bishop of Maronea, 1325.

Mgr. Fernandez (Alvarus) de Parade; 1493; he was Auxiliary Bishop of Cuenca, Spain.

Mgr. Fuentes (Rodrigo), Benedictine; 1508; Auxiliary Bishop of Oviedo, Spain.

Mgr. Minguarte (Hyacinth); 1612-1658; Auxiliary Bishop of Valencia, Spain.

Mgr. Barrera (Joseph); about 1674.

Mgr. Mora (Joseph); 1684-1686; Auxiliary Bishop of Tarragona, Spain.

Mgr. MacHale (John); 1825-1831; Coadjutor Bishop of Killala, Ireland; later successively Bishop of Killala and Archbishop of Tuam, Ireland.

Mgr. Ferrarelli (Nicholas); 1831; resided in Rome.

Mgr. Pompallier (John), Marist; 1836-1860; Vicar Apostolic of central Oceania; later first Bishop of Auckland, New Zealand; Titular Archbishop of Amasea, 1869.

Mgr. Pooten (Charles); 1844-1855; Administrator Apostolic and later Archbishop of Antivari, Montenegro; lastly, Archbishop of Scutari, Albania.

Mgr. Kouzam (Athanasius); 1855; Apostolic Delegate to Cairo, Egypt.

Mgr. Fanciulli (Zachary), Capuchin; 1871-1873; Apostolic Delegate in Syria and Mesopotamia.

Mgr. IRELAND (JOHN) ; 1875-1884 ; first appointed Vicar Apostolic of Nebraska, which appointment was changed to that of Co-adjutor Bishop of St. Paul; succeeded to the see, 1884; made Archbishop of St. Paul, 1888.

Mgr. Manucy (Dominic) ; 1885 ; formerly Titular Bishop of Dulma and Vicar Apostolic of Brownsville, Texas; made Bishop of Mobile, 1884; resigned and made Titular Bishop of Maronea, 1885.

Mgr. Perle (Phillip) ; 1909- ; first Vicar Apostolic of Kenya, Africa.

HALIA. The see of Halia in Lesser Armenia was erected in the sixth century as a suffragan see of that of Neo-Caesarea in Cappadocia. Both these sees are now titular.

Mgr. Poynter (William) ; 1803-1827 ; coadjutor to the Vicar Apostolic of London; succeeded to this office.

Mgr. Abreckarim (Theodore) ; 1832-1854 ; Apostolic Delegate at Cairo, Egypt.

Mgr. Weber (Joseph) ; 1856-1867 ; Auxiliary Bishop of Gran, Hungary.

Mgr. de Niccola (Francis) ; 1871-1872 ; Coadjutor Bishop of Ischia, Italy; succeeded to the see.

Mgr. Curcio (Anthony) ; 1874-1875 ; Coadjutor Bishop of Oppido-Mamertina, Italy; succeeded to the see.

Mgr. SEIDENBUSCH (RUPERT), Benedictine ; 1875-1895 ; Vicar Apostolic of Northern Minnesota.

TIBERIAS. This titular see, a suffragan see of that of Scythopolis, is in Palestine, on the Lake of Tiberias or the Lake of Galilee. A Latin bishopric was established here at the time of the Crusades.

Mgr. Pilosus (William) ; 1274-1283.

Mgr. de Bautch (Paul), Cistercian ; 1302-1307 ; Suffragan Bishop of the see of Breslau, Prussia.

Mgr. Gualbert ; about 1334.

Mgr. Francois ; about 1348-1350 ; later Bishop of Sorra, then Bishop of Nusca, Italy, and again Bishop of Sorra.

Mgr. Paul ; 1419 ; Vicar General and Auxiliary Bishop of the see of Messina, Sicily.

Mgr. Zeghet (Anthony), Benedictine ; 1435.

Mgr. da Cruz (Peter), Dominican; 1437-1442; Auxiliary Bishop of the see of Lisbon, Portugal.

Mgr. Manuel (John), Carmelite; 1442-1444; Auxiliary Bishop of the see of Lisbon; later made Bishop of Ceuta (Cadiz), Spain, 1444; lastly, Bishop of Guarda, Portugal, 1459; died, 1476.

Mgr. Damiani (Robert), Franciscan; 1444-1447; made Bishop of Aix, France, 1447; resigned, 1460; died, 1468.

Mgr. du Chene (Arnold), Franciscan; 1449-1450; Auxiliary Bishop of Lescar (Lascurrén—suppressed) and Cominges (Convenen—suppressed).

Mgr. Sequin (James), Benedictine; 1450; Auxiliary Bishop of Sens, France, and prior of the Abbey of St. Martin, Paris.

Mgr. Brun (Peter), Franciscan; 1451; Auxiliary Bishop of Lescar (Lascurrén).

Mgr. Benedict (or Bernard); 1452-1460; Chaplain at the court of the Holy Roman Empire.

Mgr. Puget (John), Franciscan; 1460; Auxiliary Bishop of Castres (Castren—suppressed).

Mgr. de Candor (Herman); about 1470; Auxiliary Bishop of Gran, Hungary.

Mgr. Reginald, Dominican; 1488; Suffragan Bishop of Seville, Spain.

Mgr. de Daudrelle (Guy), Carmelite; 1491.

Mgr. Rousselet (Eugene); 1491-1493.

Mgr. Tronchet (Odon), Franciscan; 1494; Suffragan Bishop of Besançon.

Mgr. Robert (John); 1506; Suffragan Bishop of Nantes, France.

Mgr. de Melis (Peter); 1517; formerly Bishop of Montemarano.

Mgr. Le Borgne (Godfrey), Carmelite; 1518-1524; Suffragan Bishop of Saint Brieuc, France.

Mgr. Baldus (Galeatus); 1520.

Mgr. de Amichettis (John), Servite; 1520.

Mgr. Gaume (Richard), Franciscan; 1531; Suffragan Bishop of Dumblane (Dumblanen—suppressed).

Mgr. Petit (Theodoric), Augustinian; 1537-1541; Suffragan Bishop of Chalons, France.

Mgr. de Rainier (John), Premonstratentian; 1541-1546; Suffragan Bishop of Reims.

Mgr. Hanot (James), Premonstratentian; 1546; Suffragan Bishop of Reims.

Mgr. Romero (Reginald), Dominican; 1588-1608; Coadjutor Bishop of Seville, Spain.

Mgr. de Potentia (John Baptist), Conventual; 1589; Auxiliary Bishop of Amalfi, Italy.

Mgr. Vitelli (John), Theatine; 1592-1600; Coadjutor Bishop of Carniola; succeeded to the see; transferred to Capaccio, Italy, 1609.

Mgr. Cerqueira (Louis), Jesuit; 1593-1598; Coadjutor Bishop of Funay, Japan; succeeded to the see.

Mgr. Jean (Anthony); 1623; Auxiliary Bishop of Constance, Switzerland.

Mgr. de Rohan (Armand Gaston); 1701-1704; Coadjutor Bishop of Strasburg; succeeded to the see; created Cardinal.

Mgr. Maurice; 1772; Auxiliary Bishop of Breslau, Prussia.

Mgr. Kiriger (Erasmus); 1781; Auxiliary Bishop of Prague, Bohemia.

Mgr. Paolucci (Maria); 1808-1817; Coadjutor Bishop of Fano, Italy.

Mgr. Dammers (Richard); 1826-1844; Suffragan Bishop of Paderborn, Germany.

Mgr. Thysebaert (Rudolph); 1842-1868; Suffragan Bishop of Olmütz, Austria.

Mgr. Valsecchi (Alexander); 1871-1879; Coadjutor Bishop of Bergamo, Italy.

Mgr. MARTY (MARTIN), Benedictine; 1879-1889; Vicar Apostolic of Dakota; made Bishop of Sioux Falls, 1889; transferred to the See of St. Cloud, 1894.

Mgr. Cepetelli (Joseph); 1890-1899; formerly Bishop of Ripatransone, Italy; made Titular Archbishop of Myra in Lycia, 1899; made Patriarch of Constantinople and Vice-gerent of the Vicariate of Rome.

Mgr. Spandre (Louis); 1899-1909; Auxiliary Bishop of Turin; made Bishop of Asti, Italy.

Mgr. Shlaku (Bernardin), Franciscan; 1910-1911; Coadjutor Bishop of Pulati, Albania; succeeded to the see.

Mgr. Graham (Charles); Coadjutor Bishop of Plymouth, England, and Titular Bishop of Cisamus, 1891; succeeded to the see of Plymouth, 1902; retired and made Titular Bishop of Tiberias, 1911-1913.

Mgr. Sinibaldi (James), made Titular Bishop of Tiberias, 1913; Secretary of the Sacred Congregation of Studies, Rome.

MENNITH. This titular see, like that of Tiberias, is in Palestine and is also a suffragan see of that of Scythopolis.

Mgr. Fyszkiewicz (Anthony); 1740; Suffragan Bishop of Telshe (Samogitie), Russia.

Mgr. Searselli (Joseph); 1740-1743; Auxiliary Bishop of Bologna, Italy.

Mgr. des Attembs (Charles); 1749-1752; Coadjutor Bishop of Goritz, Austria; succeeded to the see.

Mgr. Odin (John); appointed Titular Bishop of Mennith in 1841, he declined the office; in 1842 he was appointed Titular Bishop of Claudiopolis and Vicar Apostolic of Texas; later he became successively first Bishop of Galveston and Archbishop of New Orleans.

Mgr. Anfossi (Michael), Carmelite; 1853-1878; Vicar Apostolic of Mangalore, Australia.

Mgr. Menilla (Charles); 1881-1882; Coadjutor Bishop of Ischia, Italy; succeeded to the see.

MGR. GRACE (THOMAS LANGDON), Dominican; 1884-1889; formerly Bishop of St. Paul; promoted to the titular Archbpisporic of Siunia.

SIUNIA. This see is suffragan to the see of Sebaste in Armenia. Siunia is the name not of a town but of a province.

Mgr. de Raymond (Claude); 1756; Vicar Apostolic of Su-tchuen, China.

Mgr. Akontz e Guver (Armina); 1804-1824; Abbot of the Mechitarist monks of Venice.

Mgr. Somal (Succhias); 1824-1846; Abbot of the Mechitarist monks of Venice.

Mgr. Hurmuz (George); 1846-1876; Abbot of the Mechitarist monks of Venice.

Mgr. Piavi (Louis), Franciscan; 1876-1889; Apostolic Delegate to Syria and Vicar Apostolic of Aleppo; later Patriarch of Jerusalem.

MGR. GRACE (THOMAS LANGDON), Dominican; 1889-1897; formerly Bishop of St. Paul and later Titular Bishop of Mennith.

Mgr. Jeglic (Anthony) ; 1897-1898 ; Coadjutor Bishop of Laibach, Austria ; succeeded to the see.

MOCESSOS. The titular see of Mocessos is in Cappodocia. The ancient Mocessos corresponds to the present town of Kir-Shehr, Angora, Asia Minor.

Mgr. Joannutio ; 1290 ; expelled from the see of Mocessos, he took refuge in the West and was made Auxiliary Bishop of Palestina, Italy.

Mgr. ZARDETTI (OTTO) ; 1895-1902 ; formerly successively Bishop of St. Cloud, Minnesota, and Archbishop of Bucharest, Roumania.

Mgr. Merizzi (James) ; 1902-1916 ; formerly Bishop of Vigevano, Italy and then Titular Bishop of Ancyra.

ANTIPATRIS. This ancient see, now titular, is in Palestine. The site of Antipatris is marked by a modern town to the north of Jaffa.

Mgr. Artengus ; 1446.

Mgr. Mazzuoli (Francis) ; 1846-1847 ; made Bishop of San Severina, Italy, and later, Titular Bishop of Himeria.

Mgr. Gandolfi (Francis) ; 1848-1868 ; Suffragan Bishop of Sabina, a suburban see of Rome; afterwards Bishop of Civitavecchia and then Titular Bishop of Doliche.

Mgr. Willi (Gaspard), Benedictine ; 1868-1877 ; Auxiliary Bishop of Chur, Switzerland ; succeeded to the see.

Mgr. Pozuelo y Herrero (Joseph) ; 1877-1879 ; Administrator Apostolic of the see of Cadiz, Spain ; later successively Bishop of the Canary Islands, Bishop of Segovia, Spain, and Bishop of Cordova, Spain.

Mgr. Bandini (Emmanuel) ; 1879-1889 ; Coadjutor Bishop of Lima, Peru ; succeeded to the see.

Mgr. Costa (Constant) ; 1890-1893 ; Coadjutor Bishop of Bucharest, Roumania ; later Bishop of Segni, Italy.

Mgr. STARIHA (JOHN) ; 1909-1915 ; formerly Bishop of Lead, South Dakota.

HERMOPOLIS MAJOR. This titular see is in Egypt and suffragan to that of Antinoe. Its site today is the village of Ashmounein on the Nile about 180 miles south of Cairo.

Mgr. Consali (James); 1741-1742; Administrator Apostolic of Aquapendente, Italy; later successively Titular Bishop of Germanicopolis and Bishop of Amelia, Italy.

Mgr. Cremona Valdina (Louis); 1751; Archpriest of the Vatican, Rome.

Mgr. Franco (Augustin); 1858-1877; resided in Rome.

Mgr. Theuret (Charles); 1878-1887; later Bishop of Monaco.

Mgr. Brindle (Robert); 1899-1901; Auxiliary Bishop of Westminster; later successively Bishop of Nottingham and Titular Bishop of Tacape.

Mgr. Bentloch y Vivo (John); 1901-1906; Administrator Apostolic of Solsona, Spain; later Bishop of Urgel, Spain.

MGR. LAWLER (JOHN J.); 1910-1916; Auxiliary Bishop of St. Paul, Minnesota; now Bishop of Lead, South Dakota.

LYCOPOLIS. This see, like that of Hermopolis Major, is in Egypt and suffragan to the see of Antinoe. Today it is a city of considerable size and the seat of a Coptic schismatic bishop.

Mgr. de Villa Fontana (John), 1590; Auxiliary Bishop of Ferrara, Italy.

Mgr. Esterriga y Tranajauregui (Athanasius); 1711-1717; Auxiliary Bishop of Toledo, Spain; later Bishop of Majorca, Spain.

Mgr. de Esquevel (Joseph), Dominican; 1717-1738; Auxiliary Bishop of Seville, Spain.

Mgr. Cuiccioli (Ferdinand), Benedictine; 1741-1745; later Bishop of Ravenna.

Mgr. de Lasser (Frederic); 1748; Suffragan Bishop of Mainz, Germany.

Mgr. Munoz y Benavente (Emmanuel); 1797-1825; Suffragan Bishop of Seville, Spain, and later Administrator Apostolic of Alcala, Spain.

Mgr. Holtgreven (Anthony); 1843-1853; Auxiliary Bishop of Paderborn, Germany.

Mgr. Kraly (John); 1854-1883; Auxiliary Bishop of Zagrab, Hungary.

Mgr. da Silva Leitao e Castro (Anthony); 1883-1884; later successively Bishop of Angola, Africa, Titular Bishop of Echinos, and Bishop of Lamego, Portugal.

Mgr. Cramer (William); 1884-1903; Suffragan Bishop of Munster, Germany.

MGR. TROBEC (JAMES); 1914- ; formerly Bishop of St. Cloud.

FATHER LACOMBE, THE BLACK-ROBE VOYAGEUR.

By the REV. JAMES M. REARDON.

On December 12, 1917, the Abbé Lacombe, the venerable Oblate missionary of the Canadian Northwest and "black-robe voyageur" among the Indian tribes inhabiting the once-famed Hudson Bay Territory, passed to his eternal reward in the "Home" at Midnapore, Alberta, Canada, which he had selected as an abode for his declining years. He had attained the patriarchal age of almost ninety years, nearly seventy of which were spent in the ranks of the priesthood. When he died the last tie which bound the present to the pioneer past was severed. He was the last of the missionary sentinels of the western plains in the days when the Redmen were the undisputed masters of the vast domain lying between Hudson Bay and the Red River on the east and the Rocky Mountains on the west. He was one of the most noted figures in that band of valiant Catholic missionaries who bore the light of the Gospel to the untamed savages and planted the standard of the cross among the tepees on the wind-swept and uncultivated prairie that now furnishes sustenance to the teeming millions who inhabit it. He helped to blaze the trail along which the leaders of modern progress and development have marched into the very heart of that once lonely land. During the three-score years of his missionary activity in Western Canada he saw the untutored savage bow beneath the yoke of Christianity and reluctantly yield the verdant plains which were his hunting ground for generations to the westward march of civilization and progress. The ox-cart and the dog-sled made way for the iron horse, and during all these decades of years Father Lacombe continued his mission of enlightenment, ministering not alone to the Indians whose spiritual and material welfare were uppermost in his mind, but to the pioneer colonists who came to take possession of the land. Father Lacombe's influence over the Indians was something phenomenal. He seemed to understand their character and to enter into their point of view

so thoroughly that they trusted him implicitly in all their dealings with white men. It is safe to say that no other missionary in this western land exercised so powerful an influence over the Redmen as did Father Lacombe, with the single exception, perhaps, of Father DeSmet.

Father Lacombe's departure from the scenes of his life work is so recent that it is difficult to give an estimate of his accomplishments that will do justice to his memory. The best biography of the venerable missionary which we possess is that written by Miss Katherine Hughes, under the title of *Father Lacombe, the Black-Robe Voyageur*. The story is told in the simplest chronological fashion and gives a picture of this lonely sentinel of Rome which is both edifying and inspiring. It is from this book that we glean the following facts in regard to the life of this black-robed Knight of Christ.

The Rev. Albert Lacombe was born February 28, 1827, in the parish of St. Sulpice, in the Province of Quebec. His early education was received at L'Assomption College, where he also began his theological studies, which were completed at the Bishop's Palace in Montreal. In 1848, Father Belcourt, then stationed at Pembina in North Dakota, paid a visit to Montreal, in the hope of obtaining alms for his extensive mission, and recruits for the work of the ministry in the Red River Valley. Among those who listened to his words was the youthful Lacombe, then approaching the time of ordination. The picture painted by Father Belcourt of the missionary needs of the distant middle west appealed to the imagination of the young levite and fired his soul with a holy ambition to dedicate his life to the preaching of the Gospel among the Indians on the plains beyond the Mississippi and the Red River. He offered himself for the work and was accepted. He was ordained to the priesthood on June 13, 1849, at St. Hyacinth, and seven weeks later set out for the West. In these days the journey was by no means an easy one.

He passed by way of Buffalo to Dubuque, where he obtained his jurisdiction from the saintly Bishop Loras within the confines of whose diocese lay the distant mission of Pembina and

intervening territory. At Dubuque he met the Rev. Joseph Cretin, Vicar General of the diocese, and destined in a few years to become the first Bishop of St. Paul. From Dubuque the young missionary passed up the Mississippi to the then frontier village of St. Paul, where he met the Rev. Augustin Ravoux, the only priest between Dubuque on the South, and Pembina on the North. In St. Paul, Father Lacombe remained about a month, during which he officiated in the little log chapel on Bench Street Hill, in the absence of Father Ravoux, who took advantage of the presence of another priest to visit the scattered Catholics at some distance from St. Paul. At the end of a month, when the Red River ox-carts began their return journey to the North, Father Lacombe set out with them for Pembina, which he reached just at the beginning of the winter of 1849. He immediately took up the study of the Indian language and during the winter made such progress in it that he was able to accompany the Indians and Metis on their buffalo hunt the following summers. He remained in Pembina until the approach of winter in 1851, when he decided to return to Montreal, which he did by way of St. Paul and Dubuque.

This sojourn of Father Lacombe at Pembina until the fall of 1851, links his name with the early history of the diocese of St. Paul. When Bishop Cretin took possession of the diocese in July, 1851, he found within its confines three priests—Father Ravoux, in his see-city, and Fathers Belcourt and Lacombe at Pembina.

The year following Father Lacombe's return to Eastern Canada, Father Taché was appointed coadjutor to Bishop Provencher of St. Boniface, Man., and while on a visit to Quebec, Father Lacombe offered himself for the Red River mission and was accepted. In the meantime he joined the Oblates of Mary Immaculate, and was about to enter upon his novitiate when Bishop Taché decided that the youthful recruit had better journey to the West and make his novitiate at St. Boniface before entering upon active missionary life on the plains. Once more, in 1852, Father Lacombe passed through St. Paul, on his way to the Canadian Northwest. As soon as he arrived in St. Boniface, instead

of entering upon his novitiate, he was sent to the Fort Edmonton district, the chief point of the Hudson Bay occupation on the western plains. Then began his career as an Indian missionary among the Blackfeet and the Crees.

Father Lacombe took up his residence at the Lac Ste. Anne Mission, established for the Crees by Father Thibault, and from that as a center, visited many outlying posts. In 1855, he made a journey to Peace River to minister to the savage tribes of that region and on his return to Ste. Anne entered upon the long deferred year's novitiate, at the end of which he made his vows and was formally incorporated among the Oblates. When Bishop Taché visited Ste. Anne in the year 1861, he and Father Lacombe founded the mission of St. Albert for the war-like Blackfeet. In 1862, Father Lacombe organized the first brigade of ox-carts to cross the prairie with freight between the Red River and Fort Edmonton. It took a month to make the trip each way and the first freight hauled was supplies for his various missions. This was five years before the Hudson Bay Company used the ox-cart as a freight conveyance.

Father Lacombe's interest in the Indians was not confined to their spiritual welfare. He taught the Redman how to till the soil and raise crops and, in 1863, he erected the first horse-power flour mill on the western plains to grind flour for the colony of St. Albert. He built chapels and opened schools for the half-breeds and placed the latter in charge of Sisters who would teach the young Indians Christian doctrine and give them at least the rudiments of an education. Like every other missionary worthy of the name, Father Lacombe multiplied himself, as it were, to advance the reign of Christ. He hurried from place to place visiting every tribe on the western plains, gathering these poor nomads into colonies and missionary stations which he turned over to the care of younger priests and set out for new fields of missionary conquest. He was not inaptly called "The Missionary Free-Lance of the Plains." He came and went almost as he would, so great was the confidence which his superiors had in his zeal and judgment. He was their counsellor no less than the

friend of the Indians to whom he was known as "The Man-of-the-Beautiful-Soul," and "The Man-of-the-Good-Heart." He saw the missionary outposts established by him develop into episcopal sees and as soon as new hands came to till the soil and watch over the flock he took the road again and helped to push the outposts of civilization still farther towards the setting sun. In his journeyings he traveled on foot, by pack horse, and in canoe; he slept on the wind-swept plain beneath the stars, wrapped in his blankets and surrounded by friendly Indians. During all these years he was adding to his store of knowledge in regard to the Indian tongues and later on he gave to the world his Indian dictionary and grammar, and translated the catechism and spiritual books into the language of his adopted flock.

In September, 1871, when Bishop Grandin took possession of the See of St. Albert, Father Lacombe was named Vicar General and sent to the East to seek funds and priests for the rapidly developing West. He continued his journey from Montreal to Europe and on his return was appointed parish priest of St. Mary's Church in Winnipeg, where he devoted several years to the work of colonization. When the first transcontinental railway reached Winnipeg on its journey to the Pacific, Father Lacombe took the greatest interest in the progress of the work. He was appointed Chaplain of the workmen in the construction camps and did much to purify their moral atmosphere and keep the workmen in touch, not only with their religion, but with the folks at home.

During all these years, however, he pined for the free life and activity of the plains, and, finally, in 1882, we find him once more among the Blackfeet where he noted many changes and evidences of the white man's advent among them. He made the nascent village of Calgary his headquarters and took a very active part in the incidents, political and otherwise, which preceded the Riel Rebellion of the middle eighties, as well as in the negotiations which took place after its suppression. These services were acknowledged by all who were conversant with the negotiations carried on between the government and the Indians. The author-

ties at Ottawa knew how great was the influence which Father Lacombe exerted among the Indians and they had recourse to his mediation in their dealings with them.

Although the roving life of a free-lance missionary among the Indians was as the very breath of his nostrils, Father Lacombe found that the physical exertion began to tell upon his rugged constitution and he sought a quiet retreat wherein to pass his declining years. He found such a place among the quiet foot-hills at Pincher Creek, Alberta, and there he decided to establish what he called his hermitage. But he was not allowed to retire thereto for yet awhile. In 1894 he was called to the pastorate of St. Joachim's Church at Edmonton, where he remained for two years. After that he accompanied the government commissioners who made peace treaties with the Indians. The Golden Jubilee of his sacerdotal ordination was made the occasion of a grand celebration at St. Albert in 1899, the occasion being honored by the presence of several Archbishops and Bishops and a large number of priests and people. The following year he made a trip to Europe, and on his return sought the retirement of his beloved hermitage whence he was drawn, in 1904, by the late Archbishop Langevin of St. Boniface, who made him his traveling companion to Rome and the Holy Land. While in Europe he attended the General Chapter of the Oblate Order at Liege in Belgium.

Father Lacombe, the old "chief of the foot-hills," was a picturesque figure at the first Missionary Congress held in Chicago in November, 1908. In the following year he attended the First Plenary Council of Quebec, and on the sixtieth anniversary of his ordination he began the construction of a home for the aged at Midnapore which was officially opened in that year. Here he spent the intervening years and here, surrounded by his friends, and enjoying the respectful veneration of priests and people who knew his worth and appreciated his services, he closed his eyes in death on December 12, after a missionary career, the most picturesque in the annals of the Church in the Canadian Northwest. Peace to his soul!

DOCUMENTS

I.

A LECTURE DELIVERED BY BISHOP BARAGA, 1863.

Contributed by the REV. J. L. ZAPLOTNIK.

“One of the most zealous and successful missionaries of modern times was the Reverend—afterwards the Right Reverend—Frederic Baraga,” says the Rev. Chrysostom Verwyst, O. F. M., in his biography of the first Bishop of Marquette, Mich.

As Baraga labored also in Minnesota, chiefly at Fond du Lac and Grand Portage, it may interest the readers of *Acta et Dicta* to hear something about him, particularly at this time, when we are about to celebrate the 120th anniversary of his birth as well as the 50th anniversary of his death; for he was born in the castle of Malavas in Carniola, Austria, June 29, 1797, and died at Marquette, Mich., January 19, 1868.

Since that time many articles and even books have been written on him, yet there is a point that never seems to have been settled satisfactorily—I mean the supposition that Bishop Baraga was a nobleman by blood or title.

Writes the Hon. Richard D. Elliott in the *American Catholic Quarterly Review*¹: “Appleton’s Cyclopaedia of American Biography has this to say of the family of Frederic Baraga: ‘His family, a younger branch of the house of Hapsburg, was the most distinguished in Illyria.’ If this account of his lineage be authentic, we can add, that in Detroit during the ‘forties,’ where Bishop Baraga while yet a priest was well known, such was the general belief as to his birthright.”

The assertion that Baraga belonged to a branch of the house of Hapsburg, can be simply dismissed, I think, as fiction.

It is true, however, that at Detroit and elsewhere in the forties and afterwards, Baraga was regarded as a nobleman. Who was

¹ Vol. xxi, p. 112.

responsible for the spreading of such a belief is hard to say. It may have been Father Clement Hammer who came from Austria to America with Father Baraga in 1837, and subsequently labored at Detroit for several years, or it may have been Father Francis Pierz, his countryman, for both were acquainted with Baraga and his sister, Lady Antonia de Hoeffern, who also came to America in 1837. At any rate, this is what Father Pierz wrote to the Cincinnati *Wahrheitsfreund* in the forties:

"Emperor Francis had sent a patent of nobility to his father for himself and his male descendants on account of special services rendered to the prince and father-land. But when after the death of his father this document was handed over to the good Frederic as the only heir, he threw it, as I have heard, into fire lest he might ever be misled to a vain worldly honor."²

Doctor Rezek in his *History of the Diocese of Sault Ste. Marie and Marquette*,³ says: "Bishop Baraga was not a 'titled' nobleman."

And in view of the fact that Baraga, to my knowledge, never *claimed* to be a nobleman nor ever *signed* himself as such, Doctor Rezek is undoubtedly right. But did he ever examine the above-cited statement of Father Pierz and find it to be without solid foundation? If he did, it would certainly be interesting to learn the result of his researches. And if he did not, it were well if somebody would thoroughly investigate the matter by searching the imperial archives at Vienna and other reliable sources in order to determine, if possible, whether there is any truth underlying the above-cited statement of Father Pierz.

I readily admit that the result of such an investigation would not *per se* affect Baraga in the least because the moral worth of a person does not depend on his nobility of blood or title, for it is the nobility of the soul that counts, and Baraga possessed this in the highest degree. However, if it should be found that he actually destroyed his patent of nobility in order to remain a simple, humble commoner, that would throw a new ray of light

² Cf. *Annalen der Verbreitung des Glaubens*, 1850, pp. 101-6.

³ Vol. i, p. 17.

upon his beautiful character. And it is for this reason only that I have written these lines in the hope of inducing somebody to investigate and settle this interesting matter for us.

Father Baraga was consecrated Bishop of the northern peninsula of Michigan, November 1, 1853. In the summer of 1863, he went to Cincinnati, O., to have a new edition of his Chippewa prayerbook printed. He stayed in that city for several weeks principally in order to correct the proof-sheets as they were turned out by a printer who did not understand a word of what he printed.

During his stay there Bishop Baraga wrote to the Leopoldine Society, August 4, to acknowledge the 1,000 florins which he had received the day before from Vienna, Austria, for the missions of his diocese. The amount was most welcome to him because everything had risen in price on account of the Civil War then raging throughout the United States, and many things cost twice or three times as much as formerly.

It must have been with pleasure too that he received an invitation from the good pastor of the St. Mary's Congregation at Cincinnati to deliver a lecture in his church for the benefit of the Indian missions of his diocese. As a result Bishop Baraga wrote a lengthy paper on the customs of the Indians and their way of living which he read to the above-mentioned congregation on Sunday, August 23, at 7:30 p. m. The evening was oppressively hot, yet the lecture was attended by an extraordinarily large crowd of people and was listened to with very close attention to the end. It turned out to be a success also from the financial point of view, and the proceeds are said to have made up a goodly contribution towards the support of the extensive Indian missions along Lake Superior. Having done the work which had brought him to Cincinnati, i. e., the reprint of his Indian prayer-book, Bishop Baraga returned to his beloved Indians on the following day, August 24, 1863.

The lecture was most interesting and instructive as was to be expected, for it came from the "Apostle of the Indians" (as Baraga was called even then), who knew his people better perhaps than any other man living at the time because he had spent

twenty-three long years as a missionary and ten years as a bishop among them. It was my good fortune to discover a copy of the lecture⁴ which has not yet been used by any biographer of Bishop Baraga, and which I give in full in its English translation as follows:

LADIES AND GENTLEMEN :

I am appearing here this evening not to preach a sermon, but to deliver a lecture on the Indians, their manners and customs, and their way of living.

The American Indians immigrated undoubtedly from Asia, the cradle of mankind, to America across Bering Strait which separates Asia from America in the north and is only 40 miles wide. This Bering Strait freezes in winter solid enough to allow heavy wagons to cross it. Our Indians came over this strait from Asia to America and then spread further and further south until in the course of time they filled the whole continent of America. At the time of the discovery of America by Christopher Columbus, both North and South America were entirely populated.

The Indians are divided into many tribes which differ from each other in their language as well as in their customs and way of living. I confine myself in this lecture principally although not exclusively, to the tribe of the Chippewa Indians, among whom I have spent nearly half of my life. In the year 1831, I came to Cincinnati in the month of January, for at that time the entire upper country where the Indians are living and where my missions are now located, belong to the diocese of Cincinnati. I had left Europe with the intention of devoting the rest of my life to the conversion of the Indians; and so I came hither to the late saintly Bishop Fenwick because all the Indian missions were in his diocese, and asked him kindly to send me to the Indians. He was delighted with my proposition, for he just needed an Indian missionary; and as soon as the spring time came, and it became possible to go to the upper regions, he took me to a large Indian settlement, 50 miles beyond Mackinac; and since that time, i.e., since the month of May, 1831, I remained continually in the Indian missions, and now have them all under my jurisdiction and care.

The Indians are a peculiar people. I will tell you first something

⁴ *Wahrheitsfreund*, vol. xxvii, pp. 18 and 19.

about the manners, customs and way of living of the wild, unconverted Indians and then also something less about our converted, Christian Indians.

First of all as to the religion of the Indians. There is little to say about the religion of the wild, barbarous Indians, if one be allowed at all to call religion the notions which they entertain about things supernatural. Their notions about the supernatural are very limited and confused. They believe in two principles, a good and a bad one. The good principle they call the great spirit, kitchi manito, and the bad principle the evil spirit, matchi manito, although they have no conception of the one or the other of these two principles. Their religious practices consist in an utterly repulsive, monotonous sing-song or rather howling, for they yell and howl on those occasions at the top of their voices. They have no priests or religious ministers, in their savage state; they possess no kind of churches or temples, and keep no Sundays or holidays; but from time to time when they just wish to get up a religious exercise, their women build a long, narrow hut of branches. When it is finished the men assemble (the women and children are excluded), and howl and run up and down the hut almost all day long, a huge drum made by the Indians themselves, marking the time thereat. Thus they carry on for four days at a stretch. In the evening of the fourth day they meet at another hut and howl, accompanied by the drum, until midnight. In everything they say and sing they ask the great spirit (or also the bad spirit, just as it comes), to give them a long life and good health, for they regard these to be the height of happiness. Therefore it is that all their religious performances are called the "grand medicine"; and the men who distinguish themselves most at them by howling most vigorously, are called the men of the grand medicine. These men are everywhere held in honor and feared because they are believed to be in league with the great spirit as well as the evil one and to be able to do a great deal of harm. The Indians believe these men to have the power to kill an Indian by a mere thought.

The Indians have also some old traditions which they have brought from Asia where paradise was located and where mankind had its origin. But these traditions are so disfigured and confused as to be scarcely recognizable. Thus they know that the first man was a good friend of the great spirit; but what happened to him later on, they cannot tell. They have also a confused tradition about

the Deluge. They say that the great spirit once warned an Indian against a great flood which was about to break loose; and hence this man made a large raft of tree trunks for himself and then took bears, roes, buffaloes and other useful animals with him on the raft; and when the flood came on, the water raised the raft, and the man with his animals was saved.

And here their tradition on the Deluge ends. They have even a tradition, disfigured as it is of course, about the Incarnation of God. They say that once the great spirit came into the world for the love of the Indians and was born of a young Indian woman who had never had intercourse with any man. He called himself Menabosha and was the greatest benefactor of the Indians, because he taught agriculture and other useful trades to them; and having lived among men for some years he disappeared.

They have also some confused notions about the future life, where they believe that the good will be rewarded and the wicked punished; but these notions of theirs are quite sensual; and they do not know how long the next life will last. They imagine the human soul to be a material personality, saying that after death the soul travels into the other world and on its way comes to a wide, unclean river. A long tree trunk is laid across the river, and the soul must go over this shaking bridge in order to reach the land of the blessed. Now when the soul of a bad Indian which is loaded with misdeeds, comes to this trunk, the latter shakes so much that the soul can no longer hold onto it and when it reaches the middle of the same it falls off into the impure river, sinking to its neck in the mire and remaining their constantly in great pain. The fact that it sees the land of the blessed and beholds the way they enjoy themselves in it, increases and intensifies its suffering. On the other hand when the soul of a good Indian comes to this bridge it goes across very easily because it is not burdened with evil deeds, and reaches safely the opposite shore where the land of the blessed is located. There the good Indians are in their paradise; they have an abundance of the most delicious food; there they enjoy a delightful climate, never suffering from cold or from heat, and have the most plentiful and agreeable hunt which gives them the greatest pleasure. These seem to be the religious notions of the wild, unconverted Indians.

As to their manners and customs, they are very simple. The father rules over the members of his family. He occupies himself

in hunting and fishing and leaves the little bit of agricultural work (the planting of some potatoes) and other labor to his wife and children. The Indians, even in their savage state, have pretty correct general notions about right and wrong; wherefrom one perceives that the Creator has planted the sense of right and wrong, called the law of nature by St. Paul, in human nature. The old Indians are accustomed from time to time to call together their young men and instruct them about their duty to avoid evil and do good. However, all this is but imperfect, sensual and natural; and everything is done from purely temporal motives.

The finest characteristic of an Indian is his hospitality, the old patriarchal virtue. The Indians possess it in a high degree and practice it not merely among themselves, but also towards strangers and even towards those who have acted unfriendly towards them; of this the following anecdote furnishes an example. Once a wandering Indian came to the house of a Canadian Frenchman, living on the boundary of the Indian country. The Indian was very tired and asked the Frenchman to give him a glass of beer. This man, however, received him in an unfriendly manner and said to him: "Go away! I have no beer for the barbarians." The poor Indian, astonished at the inhospitality of the "white skin," went his way. Some time later this Frenchman went hunting and lost his way in the woods, and after wandering about for a long while, he came to the hut of this same Indian whom, however, he did not recognize; but the Indian recognized him immediately. Unmindful of the bad treatment which had been given him by this white man, he received him with liberal hospitality, treated him as well as he could, prepared him a lodging for the night and the following morning led him to the right path. Before bidding him farewell, he asked the Frenchman whether he knew him. But he said no. Then said the Indian: "Do you not know the barbarian to whom you refused to give a glass of beer the other day?" The Frenchman was startled, for he feared the revenge of the Indian who, however, said to him: "Be not afraid. Go in peace and learn the virtue of hospitality from the Indians."

Just as hospitality is the finest characteristic of the Indians, so the worst trait of their character is their fatal propensity to drunkenness which, however, is not regarded to be a sin by them in their wild state. Drunkenness is the ruin of the Indians. And those unscrupulous fur traders who carry strong, intoxicating liquors to them in order to deprive them of their precious peltries, are char-

acters contemptible before God and all honest men. They bring whisky to the Indians and make them drunk; and when an Indian is intoxicated he gives away the most precious peltries for a bottle of whisky. Drunkenness turns an Indian verily into a dangerous wild beast so that one might well say: The most terrible of all terrors is the Indian in his drunkenness. When a band of Indians is drunk, things seldom end without murder or dangerous wounds. You see among the Indians many men as well as women with their noses or lips bitten off, for in their drunkenness they attack and bite each other like dogs; and then it happens frequently that noses and lips are bitten off. Near Lake Superior there was a fine young Indian whose nose was bitten off by another in their drunkenness. When he regained consciousness and looked at himself in the mirror, given him by a fur trader, he began to cry and howl because his face was disfigured to a caricature on account of his nose having been bitten off.

Murders, committed in drunkenness, are of frequent occurrence at such excesses, and not rarely are they murders of the most ghastly kind. When I was stationed at an Indian mission on the shore of Lake Superior there came to me one morning a pagan Indian quite bewildered and confounded. I asked for the cause of his dismay. He related to me how he had become intoxicated, with many other Indians, and in his drunkenness murdered his own uncle. The following morning when he had somewhat sobered up and learned that he had murdered his uncle, he ran away, and in his flight came to me; but then he fled still further because he dreaded the revenge of his remaining relatives.

The saddest thing about such drinking occasions is the fact that all of the entire band become intoxicated, not merely the men, but also the women and children; for the children are compelled to drink. And they get intoxicated not only for a day, but for several days and even weeks because they drink continually as long as there is any whisky left; and since they get sometimes whole kegs of whisky from the wicked fur traders they are often drunk continually from two to three weeks. I had a sad example of that kind when I was about to establish the mission of L'Anse on the shore of Lake Superior where I labored subsequently for ten years until I was appointed bishop.

When I first came to that place to see whether a mission could be founded there, the Indians had just received a keg of whisky, and the entire numerous band was in the most horrible state of drunk-

eness. That was indeed discouraging for me; still I stayed there and waited many days until the whisky was finally drunk up, and then I waited yet a little longer till the pitiable Indians sobered up entirely. Then I went to them, invited them to meet and listen to me. They all came, and I showed them the folly of their conduct, etc., and promised them to improve their condition by proper instruction if they would care to hear me. They listened to me with their heads bowed down; and at the end when I asked them to give me an answer, an old man arose and said to me in the name of all:

"If you come to us only for a short visit we will not listen to you and will not follow your words. But if you come and stay with us we will perhaps listen to you and obey your doctrine." I was satisfied with that. I came again after three months and remained with them; and in a couple of years the entire band was converted to the Catholic Church and became an example of sobriety and Christian behavior. I erected a log church and thirty log houses for them with the means which I received from Europe. The church stands in the middle, and on both sides are the houses of the Indians. They were glad to exchange their wretched huts for comfortable houses. Last summer the missionary who is now stationed there enlarged the church because it had already become too small.

The family relations of the wild Indians are of a very peculiar kind. They have, properly speaking, no marriage. Their matrimonial relations are a voluntary temporary cohabitation. They have no marriage ceremonies and no wedding feasts, but when an Indian wishes to get married he asks his chosen one whether she is willing to live with him. If she consents she goes with him and remains with him as long as both like it. If they become tired of each other they separate and marry elsewhere even if they have children by each other. Nor is the savage, unconverted Indian limited to only one wife; he may take two or three, and actually takes as many as he pleases and as he can support.

The education of children is entirely neglected and disregarded by the savage Indians. The Indians love their children foolishly and irrationally and let them have their own way in everything. Thus the children grow up and become very stubborn and disobedient; they know absolutely nothing of the virtue of obedience; but this is the fault of the parents. The Indians in their wild state have no large families because their children mostly die young. And that cannot easily be otherwise. They are born in the woods

in miserable huts where they are exposed to all changes and inclemencies of the weather, particularly in winter; and the wild Indians themselves so to say kill their children, not purposely but by their ill treatment in their sickness. When an Indian child becomes sick, the Indians of the entire band go to the hut of the sick child and because every Indian imagines himself to be a physician, everyone gives a medicine which the sick child is obliged to take without further ceremony. Their medicines consist of all kinds of herbs, roots, tree bark, some of which are very strong. Now when a poor child is forced to take 10 to 16 different medicines, it is quite conceivable that he cannot easily outlive such a treatment. Moreover, the Indians allow no rest to their sick, both children and adults, for they shout and beat the drum almost continually in the hut of the sick person in order to induce the great spirit to help.

The Indians, as we have said, love their children with extraordinary affection; however, the children do not so love their parents. They disobey and despise them especially when they are somewhat old; and when they become very old and helpless they are often utterly forsaken and abandoned to die of starvation. The savage Indians are continually roving through the woods in order to find better hunting grounds. Now as long as the parents or grandparents are able to move with their children, it is all right; but woe to him who is no longer able to travel; for then they leave him a small pile of wood and a little meat and march on; and the person thus rejected by his own children and grandchildren, having burned the wood and consumed the meat, must die the most cruel death of starvation.—When I was a missionary on the shore of Lake Superior, a Christian Indian who belonged to my mission found one day an old Indian woman thus rejected in the woods. He had a Christian heart, picked up the poor old woman, and brought her to his lodge. Then he came to me and told me the incident. I went with him immediately to see the poor old woman. O how glad and grateful she was to have been saved! I made use of her good disposition, spoke to her about God and the Christian religion, and she was immediately willing to become a Christian. I gave her the instruction necessary and then baptized her. The following night she died in her baptismal innocence, and exchanged this miserable life for the everlasting life of the blessed in heaven.

The way of living of the savage Indians is extremely laborious and uncertain. Their means of subsistence are hunting and fishing;

agriculture is carried on a little or not at all. And when hunting or fishing is not sufficient they often suffer the greatest want, and many die of starvation.—They have no houses in their wild state, but only portable huts, made of birch bark.

They sew together several long pieces of birch bark and roll them up like wall-paper. And when they come to some place where they wish to put up their lodge, they drive long poles, running obliquely and joining at the top, into the ground or into the snow, in a circle, and then they cover them with these rolls of birch bark. In the center of the hut a fire is kindled. Such huts keep off rain and snow, it is true, but they are extremely cold in winter; and the poor Indians pass every winter, no matter how cold, in such miserable huts. These huts have to be frequently transferred in winter, because when there is no more game to be found on some place, they march on where they hope to find some game. This onerous task of moving is entirely the work of the women; for the men take their guns and follow the game.

The making of war by the wild Indians is cruel and barbaric. The neighboring tribes of the Chippewa and the Sioux Indians are constantly engaged in war against one another, i.e., the savage, unconverted Indians are; for the Christian Indians live peaceably and no longer go to war. The Indians have no standing or numerous armies, but from time to time 20 or 30 Indians meet and march toward the territory of the hostile tribe. And when they approach the country of the foe and find a hut they kill all that are in it, men, women and children and scalp them. These scalps are their trophies or memorials of victory. If they meet a band of hostile warriors on their expedition they fire upon each other, everyone standing hidden behind his tree until the one or the other party wins the upper hand. The fallen ones are scalped immediately, and the prisoners are lead away in triumph. Woe to the prisoners of the wild Indians! They are inhumanly tortured and many are burned alive. Birch bark which burns so easily is tied about their arms and legs and the entire body, and fire set to it; and thus these victims to Indian cruelty end their lives in unspeakable torments.

At such raids many a man is knocked down with the war club and then scalped who regains consciousness and often lives long afterwards. Thus in a mission near Lake Superior there was a good old Indian woman who was struck down and scalped by a hostile Indian in her youth, because he deemed her dead; but she came again to herself and lived for many years after that. She

was converted to the Catholic religion and led a pious life. She always wore a shawl around her head because her skull was entirely bare.

This then is the way of living of the savage, unconverted Indians. But when they are converted to the Catholic religion then they become quite different people; a peculiar regeneration, a real new birth takes place in them. As a result it is especially remarkable how completely they give up drinking to which they were addicted with such extraordinary passion in their wild state. Thus I know an Indian near Lake Superior who became converted when he was a young man. He was like all Indians, more or less addicted to drinking, but after his conversion he refused to take another drop of whisky. An American, to seduce him, offered him a silver watch if he would drink a glass of whisky. The young man turned away and went off without taking even a drop of whisky. Again, there was an old man at the mission of L'Anse who was previously a notorious drunkard. After his conversion he became a real apostle of temperance. Often he would gather the Indians of the mission around him and admonish them with much zeal never to drink whisky which causes so much mischief in the world.

As with regard to drunkenness, so also in every other respect, the manners of the converted Indians are entirely different from those of the pagans. During the many years of my missionary life I had frequently the greatest spiritual pleasure in seeing the blessed change that has been brought about by the Catholic religion among the Indians. Therefore I was always very happy when so many of them were converted; and I had often the consolation of making many conversions. Once I baptized, after giving them proper instruction, 45 Indians in one day. It was especially gratifying to me to baptize entire families, the father, the mother and all their children.

The mother generally had a babe in her arms, and her other children were around her, and all received the holy sacrament of baptism at the same time. Likewise it afforded me special consolation to baptize very old people who already stood, so to say, with one foot in their grave, and now received holy baptism. Once I baptized a poor old woman who saw her fifth generation, i.e., her grandchildren again had grandchildren who were therefore the grand great grandchildren of the old woman, and I baptized her together with her grandchildren, great grandchildren and grand great grandchildren.—To God be praise and thanks for it all!

II.

LETTERS OF BISHOP LORAS, 1832 AND 1836.

In the issue of *Acta et Dicta* of July, 1916, were published four letters of Bishop Loras, first Bishop of Dubuque, written in 1829 and 1830 when the later Bishop of Dubuque was still a missionary priest of the diocese of Mobile. The following are two more letters of the same collection. The originals of these letters are preserved by the Loras family in Lyons, France. Copies of them are in the archives of the Catholic Historical Society of St. Paul.

It may be well to state here, in a general way what are the materials, of which these letters are part, regarding Bishop Loras which are at present in the possession of the Catholic Historical Society of St. Paul.

There is, first, a series of about twenty letters written by Bishop Loras to his mother and to other members of his family. These are copies received directly from the Loras family of Lyons. Among them are the four published in the preceding issue of *Acta et Dicta* and the two published in this present issue. With these letters are a series of notes entitled "Notices sur la famille Loras."

Secondly, there is a series of letters, with some similar notes regarding Bishop Loras and his family, which are copies from earlier copies preserved in the archives of the Dubuque diocese. The Dubuque copies were received from the Loras family of Lyons. This collection contains, besides the notes just mentioned, some twenty-five letters written by Bishop Loras to members of his family or received by him from members of his family.

Thirdly, there is a series of letters which are copies from the originals preserved in the archives of the Dubuque diocese. These are about thirty in number and include letters addressed to Bishop Loras by Bishop Cretin, first Bishop of St. Paul, both before and after his consecration as Bishop of St. Paul, by Fathers Ravoux and Weninger and by Bishops Flaget of Louisville, Blanc of New Orleans and Bourget of Montreal.

A.

Collège de Spring Hill, 10 Novembre, 1832.

MA TENDRE MÈRE :

Votre chère lettre du 4 Juillet, la 2ème que vous avez la bonté de m'adresser, m'est heureusement parvenue le 28 Octobre ; celle de Mme. Tallon du 19 Juillet, le 18 Septembre ; celle d'Emilie du 31 Mai qui renfermait celle de Marie Richard et le "P. S." du cher Fleury, à peu près deux mois après, sont pareillement entre mes mains. Ils ne peuvent douter du sensible plaisir qu'elles m'ont causé et si je n'y réponds pas cette fois expressément, c'est que Jésus Christ a dit, "Ne savez-vous pas que je dois m'occuper de ce qui regarde directement la gloire de mon Père ?" Veuillez être vous-même mon interprète auprès d'eux.

Vous m'avez parlé du choléra de Paris et des Provinces ; c'est peu de chose en comparaison des ravages horribles qu'il exerce à la Nouvelle Orléans. Il y est combiné avec la fièvre jaune, la petite vérole, etc. Il y a éclaté le 24 Octobre et précipité dans le tombeau tous les jours près de 200 personnes. La stupeur est à son comble ; on enterre les morts tout habillés, pêle-mêle ; on trouve à peine des nègres qui veuillent se dévouer. Les habitants de la Mobile sont dans la consternation. Il nous visitera ce fléau, infailliblement. Nos élèves sont aussi effrayés. Une partie d'entre eux ont quitté le Collège et nous nous abandonnons tous entre les mains paternelles de la Divine Providence. Pour moi, ma tendre Mère, je suis dans un calme parfait ; ma plus grande peine est de voir que ce grand avertissement que le Ciel nous donne à tous ne fasse pas plus d'impression sur les pécheurs et les hérétiques. Cela annonce que la foi est morte dans les coeurs ou qu'elle n'y a jamais été. Nous redoublons néanmoins nos efforts et nos prières pour qu'un bandeau si fatal soit enfin levé. Je serais trop heureux de mourir en assistant ces infortunés. J'écrirai à M. Miolland dans quelques temps ; il pourra vous informer de l'état des choses ici. J'ai reçu la lettre du 29 Aout.

Je vais dire la Ste. Messe pendant neuf jours pour notre chère soeur Simone, afin que Dieu bénisse sa sortie de Tournon et son séjour si bien choisi de Ste. Foy.

Je suis infiniment satisfait de tout ce que j'apprends d'intéressant sur la famille par les diverses lettres dont je vous parle. Qu'on ne se lasse pas de m'écrire ; c'est une consolation bien légitime pour un

Missionnaire d'apprendre que Dieu protège toujours ceux qui l'aiment.

Nous pensons très sérieusement à fonder ici une Communauté des Religieuses de la Visitation pour l'éducation des jeunes personnes. C'est une des choses que je demande à voir avant de mourir. La première est le Collège, qui existe et est florissant; la deuxième est l'établissement de plusieurs paroisses dans ce Diocèse; la quatrième sera de vous voir encore, ma bonne et bien tendre Mère; alors je dirai mon "Nunc dimittis."

Excusez ma brièveté; vous me l'avez vous-même recommandée; et croyez que rien ne sera jamais capable d'altérer les sentiments du plus filial attachement de votre

Très dévoué fils

M. LORAS.

P. S. Nous nous portons tous parfaitement bien. Mes plus sincères amitiés, je vous prie, à tous mes chers frères et soeurs et respects au cher cousin, etc.

(Translation)

College of Spring Hill, November 10, 1832.

MY DEAR MOTHER:

Your dear letter, the second which you kindly sent me, came to me happily on October 28th; that of Madame Tallon of July 19th arrived on September 18th; that of Emilie of May 31st, which enclosed another from Marie Richard and a "P. S." from dear Fleury, just about two months later, are also in my hands. All these writers may be sure that they have given me great pleasure and if I do not answer directly this time it is according to the words of Jesus Christ, "Do you not know that I must concern myself directly with the glory of my Father?" Will you therefore act as intermediary between me and them?

You have written about the cholera in Paris and in the Provinces. It is a small matter, compared to the terrible ravages which this disease is working in New Orleans. Here it is combined with yellow fever, small-pox and so forth. The disease broke out in New Orleans on October 24th and has brought to the grave daily nearly 200 persons. The terror is at its height; the dead are buried clothed as they are and pell-mell; it is hard to find negroes who are willing to do this work. The people of Mobile are in a state of consternation.

This plague will certainly visit us also. Our pupils are likewise filled with fear. Some of them have left the college. We who are here place ourselves in the kind hands of Divine Providence. As for me, my dear mother, I am perfectly calm; my greatest trouble is to see that this great warning which Heaven sends to us all does not make more impression upon sinners and heretics. This shows that faith is dead in their hearts, if indeed it was ever there. Nevertheless we redouble our efforts and our prayers that this fatal veil of blindness may at last be lifted. I should be only too happy to die in aiding these unfortunate people. I shall write to M. Miolland after some time; he will be able to tell you what the state of affairs is here. I have received the letter of August 29th.

I am going to offer the Holy Mass for nine days for the intention of our dear sister Simone, that God may bless her departure from Tournon and her sojourn, so well chosen, at Sainte Foy.

I am pleased beyond measure at all the interesting things regarding the family which I learn by the various letters of which I have spoken. Let no one cease to write to me; it is a quite legitimate consolation for a missionary to learn that God continues to protect those who love Him.

We are seriously considering the foundation here of a community of Sisters of the Visitation for the education of girls. This is one of the things which I beg to see before I die. The first is the college, which exists and is flourishing; the second is the establishment of several parishes in this diocese; the fourth will be to see you once more, my good, dear mother; then I shall say my "Nunc dimittis."

Excuse my brevity; you yourself suggested to me that I might be brief; and believe that nothing will ever be able to change the sentiments of most filial attachment of

Your most devoted son,

M. LORAS.

P. S. We are perfectly well. Give my sincerest regards, I pray you, to all my dear brothers and sisters and my respects to my dear cousin, etc.

B.

Mobile, 19 Mai 1836.

MADAME RICHARD LORAS,

MA BIEN CHÈRE SOEUR:

Pour répondre au louable empressement que tu me manifestes dans ta lettre du 7 Février dernier de connaitre quelque chose de ce

que la grâce du Tout Puissant opère ici par notre ministère, je vais te faire le narré de ma dernière excursion, que l'on peut appeler du nom de Mission, si l'on compare les petites choses aux grandes.

A 30 milles de Mobile, sur les bords du grand golfe du Mexique, existe une petite colonie française composée seulement de 100 individus. Ils habitent sur les rives d'un très petit détroit qui s'avance en serpentant à 5 ou 6 milles dans les terres. Ils vivent de leur chasse et de leur pêche, ne cultivant qu'une petite portion de leurs terres, qui sont assez humides, et quelquefois inondée par la marée au temps des orages. Ils sont malheureusement en proie à une profonde ignorance, car parmi eux, un seul est capable de signer son nom. Ils ont néanmoins quelques idées religieuses qui leur ont été confusément transmises par les trois patriarches du pays, dont les enfants forment presque toute cette petite peuplade, et ils parlent mieux le français que le commun du peuple de Mobile. Comme ils sont, pour ainsi dire, retirés dans un coin du monde, par conséquent à l'abri de la corruption des grandes villes, ils sont en général de moeurs pures, les familles sont nombreuses, et les enfants pour la plupart spirituels et bien faits.

C'est donc là, après avoir fait faire les Pâques à nos Mobiliens, et la première Communion à un certain nombre d'enfants, j'ai eu la consolation de diriger mes pas, seul, dans un cabriolet, avec ma malle, qui contenait une chapelle entière. J'ai cheminé 7 heures au travers d'une immense forêt de pins, sans rencontrer d'autres êtres vivants que deux vautours et une nombreuse famille de sangliers ou porcs sauvages qui ont fui précipitamment à mon approche. La situation me rappelait alors le souvenir de ces voyageurs qui parcourrent la France, dans le même équipage, pour étendre leur commerce. Mais quelle différence ! Ils ne travaillent que pour la terre et un Missionnaire n'a en vue que le ciel. . . . Pendant ce long et mélancolique trajet, je suis accueilli par une pluie à verse, accompagnée d'éclairs et de tonnerres épouvantables pour tout autre que pour celui qui marche pour une si belle cause. J'arrive à une vieille ferme abandonnée ; je m'y repose ; j'y prends un frugal repas que je prépare moi-même, sans oublier mon unique compagnon. Enfin, j'arrive sur le soir au pont du Bayou la Batrie. Car ici, on appelle Bayou cette espèce de rivière dont je viens de parler. Elle est large et profonde ; rien n'est plus dangereux que ce passage. Le pont est formé avec des branches de pins placées simplement les unes à côté des autres sur d'autres plus grosses placées en long et

légèrement fixées. Je le passe néanmoins sans accident et j'arrive chez le bon patriarche Jean Laduer, qui ne se doute pas que son nom va traverser l'Océan. C'est le père de onze enfants, dont les sept plus grands ont déjà chacun une famille plus un moins nombreuse. Il m'appelle du doux nom de Père et me donne l'hospitalité du plus grand cœur. Son premier soin est de me prévenir que huit mariages dans la peuplade ont été faits par des juges de paix ou par des ministres protestants. Je lui témoigne mon désir ardent qu'ils soient bénis par l'Eglise. Malgré l'extrême répugnance des partis, nous venons à bout d'en réhabiliter sept.

Quelle bénédiction ! Il s'agit ensuite de baptiser dix enfants ; nous le faisons sans aucune difficulté. Après cela j'assigne un jour pour la célébration des Saints Mystères. Tous sont invités ; un grand nombre s'y rend. Je chante plusieurs cantiques et je prêche sur la nécessité de la confession. Jamais ils n'avaient rien entendu à cet égard. Néanmoins, dociles à la voix de Dieu douze d'entre eux se présentent au Saint Tribunal aussitôt après la Messe, puis d'autres les imitent jusqu'au nombre de 22. J'emploie le reste du temps à catéchiser les enfants, dont plusieurs ont une mémoire prodigieuse. Je leur apprends des cantiques dont ils doivent faire retentir les forêts. Les parents sont ravis de voir leurs enfants s'instruire. La bonne vieille épouse de mon patriarche, préparant sa petite fille, qui se rendait au lieu de l'instruction, lui dit un jour en ma présence : "Va, mon enfant, écoute bien ce que le Père va dire, et tu me l'enseigneras ensuite." Ce trait m'a touché jusqu'au larmes. La veille de mon départ il m'a fallu catéchiser et chanter des cantiques en plein air jusqu'au coucher du soleil. Les enfants surtout ne pouvaient se résoudre à me quitter ; enfin, ils s'y résignent, mais seulement après ma promesse solennelle de les visiter de nouveau en Septembre, non pas seulement en passant, mais pendant 5 ou 6 semaines, afin de pouvoir préparer une belle première communion. Le lendemain, je les quitte avant jour, pour éviter de touchants adieux, mais avec un cœur plein de joie et de consolation de ce que la grâce du Très Haut a opéré en 4 jours, et sincèrement résolu de revenir bientôt au milieu de ce peuple chéri. . . .

Qu'elle est la mère chrétienne qui ne doive désirer de compter parmi ses enfants un Missionnaire ?

Ton frère et ami,

M. LORAS.

(Translation)

Mobile, May 19, 1836.

MADAME RICHARD LORAS,

MY DEAR SISTER:

To respond to the worthy desire which you manifest in your letter of February 7th past, to know something of what the grace of the Almighty is accomplishing here through our ministry, I am going to tell you of my latest excursion, which I may call a mission if it is permitted to compare the little with the great.

Thirty miles from Mobile, on the coast of the great Gulf of Mexico, there is a little French colony made up of only one hundred souls. They dwell on the banks of a very small piece of water which winds along some five or six miles amid the land. They live by hunting and fishing and cultivate but little of their land which is quite humid and sometimes is inundated by the sea in times of tempest. Unfortunately they are subject to deep ignorance for only one among them is able to write his name. Nevertheless they have some religious ideas which were handed down to them in a confused way from the three patriarchs of the place whose descendants make up almost all of this little community, and they speak French better than is common in Mobile. Inasmuch as they are, so to speak, withdrawn into a corner of the world and therefore sheltered from the corruption of the great cities, their morals are generally pure, their families are large and their children are bright and comely.

Well then, after having administered the Easter sacraments to our people of Mobile and having administered First Holy Communion to a certain number of children, it was to this place that I had the consolation of turning my steps—all alone, in a cabriolet, with my trunk, which contained a whole chapel. I went on for seven hours through an immense forest of pine trees without meeting any living beings except two vultures and a numerous family of wild pigs that fled precipitately at my approach. My situation reminded me of those travellers who go about through France in the same kind of vehicle to extend their trade. But what difference! Their labor is for the things of this world whereas a missionary has only heaven in view.

During this long and gloomy passage through the forest I met with a downpour of rain accompanied by lightning and thunder such

as would be terrible save for one who travels in so fair a cause. I reached an old, abandoned farm; there I rested; I took a frugal meal which I prepared myself and I did not forget my sole companion. At last I arrived at night-fall at the bridge of Bayou la Batrie. For here the name "Bayou" is given to this kind of river of which I have spoken. It is broad and deep; the passage is extremely dangerous. The bridge is formed of pine branches placed simply one beside the other and laid upon others which are placed lengthwise and loosely fastened. Nevertheless I passed over without accident and reached the home of the good patriarch John Laduer, who has no idea that his name is going to cross the ocean. He is the father of eleven children and of these the seven oldest have considerably sized families of their own. He called me by the sweet name of "Father" and offered me his hospitality with all his heart.

His first care was to tell me that there had been eight marriages in this community celebrated before justices of peace or Protestant ministers. I assured him of my ardent desire that these marriages be blest by the Church. Although the parties were extremely reluctant we finally managed to rehabilitate seven of the eight.

What a blessing this was! The next thing was to baptise ten children; this I did without any difficulty. After that, I fixed a day for the celebration of the Sacred Mysteries. All were invited and a large number actually came. I chanted several hymns and I preached on the necessity of confession. They had never heard anything on this subject. Nevertheless, docile to the voice of God, twelve of them came to the holy tribunal immediately after Mass and then others followed them up to the number of twenty-two. I spent the rest of the time in instructing the children, some of whom have a most remarkable memory. I taught them the hymns with which they should make the forests re-echo. The parents were overjoyed at seeing their children receive instruction. The good, aged wife of my patriarch said one day in my hearing to her little girl, getting her ready to go to the place of instruction, "Go, child, listen well to what the Father says, and afterwards you will teach it to me." 'Twas a trait that moved me to tears.

The evening before my departure I had to continue the instruction and to chant the hymns out of doors until sun-down. The children especially could not make up their mind to leave me. At last they were reconciled to doing so but only after my solemn

promise to re-visit them in September and not for a passing visit but for five or six weeks so that they may prepare for a beautiful First Communion. The next day I left them before the break of day, so that the emotional farewells might be avoided, but with a heart full of joy and consolation at that which the grace of God had wrought in four days, and sincerely resolved to return before long to this dear community.

Where is the Christian mother who would not desire to count a missionary among her children?

Your loving brother,

M. LORAS.

CONTEMPORARY ITEMS.

The Most Rev. John Joseph Keane, titular Archbishop of Ciana and retired Archbishop of Dubuque, celebrated the fiftieth anniversary of his ordination to the priesthood on July 6, 1916. The event was commemorated by Solemn Mass offered up by Archbishop Keane in St. Raphael's Cathedral, Dubuque. The festal sermon was preached by the Most Rev. Archbishop Ireland of St. Paul. Among those present at the service were the Archbishops, James J. Keane of Dubuque, and Ireland of St. Paul, the Bishops Davis of Davenport, O'Reilly of Fargo, Tihen of Lincoln, McGolrick of Duluth, Carroll of Helena, Dowling of Des Moines, the Monsignors Heer of Dubuque, Saunders of Fort Dodge and Ryan of Davenport. Telegrams of congratulation were received from the Apostolic Delegate, Archbishop Bonzano, from Cardinal Gibbons and from Bishop Shahan, Rector of the Catholic University.

Archbishop Keane was born at Ballyshannon, County Donegal, Ireland, on September 12, 1839. He made his theological studies in St. Mary's Seminary, Baltimore, and was ordained on July 2, 1866. In 1878 he was made Bishop of Richmond, Virginia. In 1889 he was appointed first rector of the newly-established Catholic University in Washington. He occupied this position till 1897 when he was called to Rome and made Canon of St. John Lateran and consultor of the Congregation of Propaganda. In 1900 he was made Archbishop of Dubuque. He held this office until 1911 when he felt obliged by ill-health to retire from active service. He was then made titular Archbishop of Ciana and continued to reside in Dubuque.

The Rev. Alphonse Kotouc, pastor of the Church of St. Leo, Yellow Medicine County, Minnesota, celebrated the twenty-fifth anniversary of his ordination to the priesthood on July 5, 1916. A considerable number of visiting priests and the whole parish of St. Leo joined with the pastor in the celebration of his jubilee by Solemn Mass and by a parochial gathering in the school hall where a program was rendered by the children of the parish.

The Rev. Jerome Hunt, O. S. B., Indian missionary of Fort Totten in the Devils Lake Agency, North Dakota, celebrated without

special ceremony the fortieth anniversary, in July, 1916, of his coming to the Sioux Indians of North Dakota. Forty years ago Father Jerome came to Fort Yates, North Dakota, from Indiana, accompanied by Brother Giles, who has been his faithful companion and assistant ever since. Thirty-five years ago the two missionaries were transferred from Fort Yates to Fort Totten. The remarkable success of their work there is well known. A church and school have been built wherein the Indians have been taught the lessons of Christian religion and citizenship. Under the direction of Father Jerome the Indians have made marked progress in agriculture. He has also done great service in the development of the Sioux language, translating the Bible into Sioux, composing books of instruction and devotion and publishing a monthly periodical in the Sioux.

The Rev. Augustine Brockmeyer, O. S. B., pastor of St. Clement's Church, Duluth, celebrated the fortieth anniversary of his ordination to the priesthood on October 22, 1916. Father Augustine was ordained in St. John's Abbey, Collegeville, Minnesota, on October 22, 1876. He spent twenty years as pastor in Moorhead and in 1905 was made pastor of St. Clement's Church in Duluth.

The Rev. Charles Corcoran, pastor of St. Michael's Church, Stillwater, Minnesota, celebrated the twenty-fifth anniversary of his pastorate in Stillwater on the feast of St. Michael, September 29, 1916. Father Corcoran was born in Pittsfield, Massachusetts, September 3, 1866. He made his theological studies in the American College, Louvain, Belgium, and was ordained to the priesthood in St. Paul on October 3, 1889. He was appointed pastor of St. Michael's Church in Stillwater in 1892. On the occasion of this celebration the following tribute to Father Corcoran appeared in *The Mirror*, the periodical published at the Minnesota State Prison in Stillwater.

"A quarter of a century ago a man came among us in the full vigor and high ideals of virile strength and manhood. He did not come to depress us with sympathy or to move us to self-pity with insincere oratory. No, he came to show us the way of truth and the Cross, which, with its simple beauties and guidance once found, would protect us from wandering ever again into the by-ways and hedges of sin and shame.

"We have been fortunate to have come under the guidance of this just and honorable man; and we have not only felt the cleaning influence of his faith and example but we have observed a resurrection of ideals and a strengthening of soul-purpose in many others.

"Father Corcoran did not delve into the hidden secrets of our past but in sincerity proffered the guidance of the All-powerful Father. He gave us, as he received them, blessings and inspirations of divine love as the direct command from Heaven was, "Go ye forth into all the world." So now does this man exemplify that command and come into our lives, not as a teacher of dogma and creed but as a transmitter of the word of God, given from His great Heart abounding in love and mercy. And now, expressing the earnest wishes of hundreds, yes thousands, who have had their lives enriched by his presence, we can only say, 'Father Corcoran, it is our prayer that for many years you may be continued in the noble work you have set aside as a mission of grace and helpfulness; that your voice will not be lowered, but magnified by the power of love; that it will ring out the holy message, 'Come unto me, all ye that labor and are heavy laden.'"

A new chapel is being erected at the College of St. Thomas in St. Paul according to plans drawn by Mr. E. L. Masqueray, the architect of the Cathedral. Its dimensions are those of a parish church. The main nave will be ninety-five feet in length by forty-three in breadth. On either side of the nave will be three altars in deep recesses. The chapels in the transepts are so arranged as to form part of the main body of the chapel. The sanctuary, square in form, opens onto ambulatories which give additional seating capacity. The sanctuary is thirty-seven by thirty-seven feet in size and affords room not only for the altar and the usual sanctuary furniture but also for a series of choir stalls for the members of the college faculty. The total cost of the building will be about eighty thousand dollars.

A new parish has been organized in Hazel Park, a suburb of St. Paul. In June, 1916, the Rev. Joseph T. Barron, assistant priest of the Cathedral, was appointed temporarily to conduct regular services in Hazel Park. Later the Rev. William W. Finley was appointed permanent pastor of the parish of Hazel Park and a new Church of the Blessed Sacrament has been erected. It is a frame structure forty by one hundred and ten feet in size and was dedicated to divine service on July 1, 1917.

In the city of Minneapolis, the new Church of the Incarnation, now being erected according to the plans of Mr. Masqueray, will be a large and beautiful edifice. This church will be a modern adaptation of Byzantine style with a traditional cruciform ground-plan. Its seating capacity will be twelve hundred and the cost about one hundred thousand dollars. It has a breadth of one hundred and twenty feet at the transepts while its greatest length is one hundred and fifty-five feet. The belfry tower, one hundred and fifty feet high, has the form of an Italian campanile.

The half-round vaulted ceiling of the nave is sixty feet high and is divided into five broad arches which are treated in antique oak. The walls are in pressed face brick. Two side aisles or ambulatories are separated from the nave by a row of piers supporting a series of arches above which are windows which light directly the main nave. Beyond the side aisles a second series of arches open into small chapels or bays designed for confessionals and altars. Larger chapels of the Blessed Virgin and St. Joseph are at the end of either transept. The choir gallery above the vestibule is designed to seat one hundred persons beside the choir.

The sanctuary floor is raised well above the floor of the nave. Its walls are in form of a half-dome with three arched openings in the rear above the altar.

The facade of the building shows a series of Doric pilasters supporting a balustrade above the main entrance. Between these pilasters three doors lead into the vestibule. Above the balustrade is a great rose-window in the center of the facade. Beneath it are five smaller windows lighting the organ loft. Two tall windows flank the main entrance and two others of similar shape flank the rose-window. Above, a series of five arched panels extends well upward into the gable which is surmounted by a cross.

The belfry tower rises high above the main roof like a lofty obelisk with a base twenty-four feet square and tapering walls. It stands beside the apse and its lower story forms a room sixteen feet square, being a vestry for the acolytes. Above this is a square room designed for the accommodation of the parish archives. The walls taper slightly in their upward course and are lighted by two tall windows. The belfry is well to the top of the tower and is treated in an open way to give freedom to the chiming of the bells.

A new parish has been organized in Minneapolis during the past year, that of the Holy Name. This parish is formed out of terri-

tory formerly belonging to the parishes of the Incarnation and St. Helena. The new church property is located at the corner of Eleventh Avenue and Thirty-seventh Street South. The Rev. P. R. Cunningham, formerly pastor of the Church of St. Cecelia in St. Paul, has been given charge of the new parish of the Holy Name.

A new Church of Saints Cyril and Methodius for the Slovak people of North-east Minneapolis is being erected at Thirteenth Avenue and Second Street, North-east. It will cost about fifty thousand dollars. The present church building is to be remodeled and used as a school. The Rev. Francis Hrachovsky is the pastor.

A new parish has been organized for the Polish people of North-east Minneapolis, the parish of All Saints. It is formed of territory which was formerly part of the parish of the Holy Cross. The Rev. Francis J. Matz, formerly pastor of the parish of New Brighton, has been placed in charge of the new parish and a church building is being erected at Fifth Avenue and Fourth Street, North-east.

New parishes have been organized near Minneapolis in Hennepin County at Wayzata (St. Bartholomew's Church) and Long Lake (St. George's Church). Churches are to be erected under the direction of the Rev. George Scheffold, O. S. B., pastor of the Holy Name Church of Medina.

A new parish of St. Mary has been organized in New Ulm in the archdiocese of St. Paul. New church and school buildings are to be erected under the direction of the Rev. Robert Schlinkert, pastor of the present Holy Trinity parish in New Ulm.

A new Church of the Holy Redeemer at Marshall was dedicated on June 17, 1917. It is a spacious building with a seating capacity of one thousand, erected at a cost of about eighty thousand dollars, according to designs of Mr. Masqueray.

A new Church of St. Francis at Buffalo is completed and is being used for divine service. A ceremony of formal dedication is to be held in this month of July, 1917.

A new Church of St. Francis is being erected at Benson.

In the diocese of Bismarck, North Dakota, the Church of Saints Peter and Paul at Strasburg was solemnly consecrated by Bishop Wehrle, assisted by an assembly of twenty priests. Except for the

Abbey Church of Richardton, this church at Strasburg is the only one in the diocese that has been solemnly consecrated. The Rev. Max Speckmaier, O. S. B., is the pastor.

In the diocese of Bismarck a new church erected at Sherwood, under the direction of the Rev. Michael Schmitt of Mohall, was dedicated by Bishop Wehrle. Other churches in this diocese dedicated during the past twelve months are: the Church of St. Bridget, Parshall; the Church of St. Joseph, Cartwright; the Church of St. John, Odense; the Church of the Sacred Heart, Solen; the Church of St. John the Baptist, Trenton; the Church of St. Anthony, Van Hook; the Church of the Sacred Heart, Wild Rose; the Church of the Blessed Sacrament, McGregor. The three last named were erected by the aid of the Catholic Church Extension Society of Chicago.

In the diocese of Bismarck new churches are being built or are to be built soon at Snow, Hirshville and Lefor.

In the diocese of Crookston, Minnesota, a new church has been built at Argyle to replace a former one destroyed by fire. In this diocese new churches have been built at Pencer, Goodridge, Rhoda and Carp and new churches are being built at Mavie, Kroze and Wilton. A new parish has been organized at Brooks.

In the diocese of Duluth, Minnesota, the cornerstone of a new Church of St. John the Evangelist in Duluth was laid by Bishop McGolrick on August 6. A new parish has been organized in the vicinity of Morgan Park, Duluth. A new chapel has been built at Doray's Landing by the aid of the Catholic Church Extension Society of Chicago.

In the diocese of Fargo, North Dakota, new churches have been erected at Geneseo and Munich. New churches are being erected at Olga, Minto and Orrin. A new Chapel of St. Anthony is being built in the city of Fargo. New parishes have been organized at Pingree and Merrifield.

In the diocese of Lead, South Dakota, new parishes have been organized at Central City, Dallas, Oelrich, St. Onge, Morristown and Meadow. New churches are being built in these places and also in the already established parishes of Dixon, Ottumwa and Philip.

In the diocese of St. Cloud, Minnesota, new churches have been erected at Waite Park, a suburb of St. Cloud, and at Belle River. A new church is to be built at West Union to replace a former one destroyed by fire.

In the diocese of Winona, Minnesota, new churches have been built at Pipestone and Heron Lake. A combination church and school is being built at Hokah.

In the archdiocese of St. Paul new parochial schools are being built in the St. Boniface parish, Hastings, at West Newton, Veseli and Faribault. New schools are also planned at Anoka and Comfrey.

In the diocese of Bismarck, North Dakota, a new parochial school is to be erected at Mandan. It will be a three-story brick building, thoroughly modern and fire-proof and containing ten class-rooms and an auditorium.

In the diocese of Duluth, Minnesota, a new school has been opened at Virginia. It is thoroughly modern in construction and offers accommodation for some 300 children. An addition has been added to the school at Hibbing at a cost of fifteen thousand dollars. The addition includes four class-rooms and an auditorium.

In the diocese of Fargo, North Dakota, large and substantial schools have been erected at Grand Forks, Valley City, Sheldon and Karlsruhe.

In the diocese of St. Cloud, Minnesota, new schools have been built or are being built at Effington, Wadena, Perham and Freeport.

In the diocese of Winona, Minnesota, a new school is being erected at Fairmont. The Academy of the Sacred Heart at Owatonna has been remodeled and was rededicated on September 28, 1916.

The delegates of the Ancient Order of Hibernians in their state convention held in St. Paul in September, 1916, voted an annual grant of six hundred dollars to provide for the establishment of an Irish library at the College of St. Thomas, St. Paul. Explaining the scope of the proposed collection, the Rev. L. P. Murray of the College of St. Thomas states: "The purpose and scope of the new Irish library will be the collection of all books relating to Ireland in even the most remote way. As far as America is concerned, the library will be unique. The only attempt of this kind previously

made in America was in the Pratt Library in Baltimore where there is a collection of Anglo-Irish literature that is greater than any other outside of Ireland. But the intention is that the new Irish library in St. Paul shall be inferior only to the great Irish libraries in the Royal Irish Academy and the National Library in Dublin; and it shall be inferior to these owing to the fact that it will lack the great collection of original Irish manuscripts which they possess."

The Alumnae Associations of several Catholic educational institutions of Minnesota have united to form a Minnesota Chapter of the International Federation of Catholic Alumnae. Delegates representing the Minnesota Chapter assisted at the second annual convention of the International Federation, held in Baltimore in November, 1916. Thus far the Minnesota Alumnae Associations having membership in the International Federation are those of St. Joseph's Academy, St. Paul, the Visitation Convent, St. Paul, the College of St. Catharine, St. Paul and St. Benedict's Academy, St. Joseph, Minnesota.

The College of St. Teresa, Winona, has received an addition of twenty-five thousand dollars to its endowment fund. This sum is to form the Norton Foundation and is the gift of the Norton family of Mapleton, Minnesota.

A campaign of collection for the benefit of the Sisters of the Good Shepherd in St. Paul during the month of October, 1916, amassed the sum of seventy-five thousand dollars. A much needed addition to the House of the Good Shepherd is to be erected with the proceeds of this collection.

The well-known old residence of Mr. A. L. Larpenteur at Dale and Rondo Streets, St. Paul, has been purchased by the St. Paul Catholic Orphan Asylum and is being remodeled to serve as an Infants' Home. This institution will be conducted by the co-operation of the Infants' Home Departments of the Guild of Catholic Women of St. Paul and of the League of Catholic Women of Minneapolis. The actual management will be in the hands of a board composed of fourteen women, seven from each of these two organizations.

The Christ Child Society of St. Paul, the local branch of the national organization of that name, has conducted during the past six months "The Christ Child Settlement House," a social center located at 357 Grove Street. The purpose of the society is the instruction of poor children in Christian doctrine, in household crafts and in right and wholesome living. Instruction in Christian doctrine is given at the Settlement House to the Italian children of the vicinity and also to the children of the State Hospital for Crippled Children. The Settlement House has thus far served as a center for sewing classes, for domestic science classes, for the provision of library and recreational facilities, for instruction in nursing and hygiene and for Red Cross work. The Christ Child Society hopes to acquire permanent property in this neighborhood and also to establish a similar center on the West Side.

The St. Cloud Institute in the city of St. Cloud was formally opened on the evening of April 24, 1917. The new building was thrown open to the public for inspection and at a later hour a program of inauguration was rendered in the Auditorium of the Institute. Addresses were made by the Hon. R. B. Brower, by Judge J. A. Roeser and by Bishop Busch of St. Cloud.

The St. Cloud Institute is a general social and civic center, its buildings formed by extensive addition to the former Catholic Club of St. Mary's parish. The main building on Eighth Avenue South is one hundred and seventy-five feet in length with a width of forty-five feet. The old club building now forms one wing extending one hundred and twenty feet along First Street South and being sixty feet wide. The style of architecture is colonial, the material brick with trimmings of St. Cloud granite. The whole appearance within and without is marked by chaste elegance and dignified simplicity.

The building includes billiard rooms, bowling alleys, gymnasium and swimming pool in the basement; on the first floor are a large auditorium, a library and reading-rooms, offices and kitchen; the second floor has lodge-rooms and living-rooms while the third floor is made up of dormitories and store-rooms.

The St. Cloud Institute was the center of a two days' diocesan convention on June 13 and 14, delegates being in attendance to represent all the parochial societies of the diocese of St. Cloud. The convention was honored by the presence of the Apostolic Delegate, the Most Rev. Archbishop Bonzano, who opened the convention by the celebration of Solemn Pontifical Mass in the Cathedral of St.

Cloud on June 13. The convention was addressed by its president, the Rt. Rev. Bishop Busch of St. Cloud, by the Rt. Rev. Bishop Trobec, formerly Bishop of St. Cloud, by noted speakers from among the clergy and laity of the diocese and also by His Excellency, the Apostolic Delegate, by the Hon. J. W. Willis of St. Paul, Sir Anthony Matre of Chicago, the Rev. Francis Markert, S. V. D., of Techny, Ill., and the Rev. W. D. O'Brien of Chicago. The convention voted to make its meetings annual. Permanent committees were organized, namely, an executive committee and committees on devotions, on religious instruction, on civics, on social welfare work and on finance.

OBITUARY NOTICES.

The Rt. Rev. Mgr. John W. Considine died on July 18, 1916, at St. Michael's Hospital, Grand Forks, North Dakota. Mgr. Considine is a particularly notable figure in the history of the Church in the Dakotas by reason of his many years of priestly labor, beginning in 1880, shortly after the erection of the Vicariate of Dakota.

He was born in Killaloe, County Claire, Ireland, in 1850. He made his theological studies in the Grand Seminary of Montreal, Canada, and was ordained to the priesthood there on February 21, 1880. The Vicariate of Dakota was erected by papal brief of August 12, 1879, and included the present States of North and South Dakota. Father Considine came to this large field in 1880 and labored at various points in the two present States. In 1888 he was appointed pastor of St. Patrick's Church, Minto, North Dakota, and he continued in this charge until 1914. He was then obliged by failing health to give up active work and he retired to quiet residence at St. Michael's Hospital, Grand Forks. In 1911 Father Considine was made Domestic Prelate with the title of Monsignor in recognition of his long years of devoted service.

The Rev. Henry Leydeckers, pastor of St. Walburga's Church, St. Walburga, Minnesota, died at St. Mary's Hospital, Minneapolis, on July 19, 1916. Father Leydeckers was born in Neuwerk, Germany, September 5, 1868. He was ordained in Louvain in 1892. Shortly after, he came to America and served in the diocese of Leavenworth, Kansas, for fourteen years. In 1906 he entered the archdiocese of St. Paul and served successively as pastor of Wabasso, Belvidere, Hampton and St. Walburga.

The V. Rev. Thomas J. Gibbons, pastor of the Cathedral of St. Paul and Vicar General of the archdiocese, died on July 29, 1916. Father Gibbons had spent thirty-one years as priest in the city of St. Paul and was prominent in the affairs of the Church in the city and throughout the archdiocese. He was born at Mount Carmel, Pennsylvania, September 5, 1859. He came to Minnesota with his parents in 1878. His studies for the priesthood were

begun in Montreal and finished in St. Thomas' Seminary, St. Paul. He was one of the first class of young priests sent forth from the new Seminary of his diocese. Father Gibbons' years in the priesthood were all spent within the city of St. Paul, as assistant at the Cathedral and as pastor, successively, of St. Patrick's Parish, St. Mary's Parish, St. Luke's Parish, and finally, as pastor of the Cathedral.

The Rev. Peter A. Lauer, pastor of St. Joseph's Church, Orient, South Dakota, in the diocese of Sioux Falls, died on August 17, 1916. Father Lauer was born near Trier in Germany in 1865. He came to America in boyhood and made his studies for the priesthood in the Benedictine monastery of Conception, Missouri. He was ordained to the priesthood in 1894. He served as pastor in Orient, Watertown, Alexandria and Estelline, South Dakota.

The Rev. Francis J. Swift, a former pastor in the archdiocese of St. Paul, died at San Diego, California, August 21, 1916. Father Swift was born in Enniskillen, County of Armagh, Ireland, April 15, 1840. He was ordained in the Grand Seminary of Quebec, Canada. He served for some time in the dioceses of St. John, New Brunswick, and Dubuque, Iowa. In 1876 he entered the diocese of St. Paul and he continued to labor here for eighteen years, serving successively as pastor in De Graff, Waverly, Janesville, Maple Lake and Corcoran. In 1894 he retired from active service and his last years were spent in Southern California.

The Rev. Ignatius Tomazin, a pioneer priest of Minnesota, met with sudden and tragic death in Chicago on the night of August 25, 1916, by falling from a sixth floor window of the Sherman Hotel. The night of the accident was a sultry one and it appears that Father Tomazin, unable to sleep, arose and sat near the open window and recited the rosary. The window sill was very low and probably in falling asleep he fell through the open window to the street below. When his lifeless body was picked up his hand still clasped the rosary beads.

Father Tomazin was born at Laibach, Austria, on February 4, 1843. He made the greater part of his studies for the priesthood in his native land but finished them and was ordained in St. Paul in 1865. He was pastor for a time of the parish of Belle Plaine with its adjoined missions. In 1875 he was appointed missionary to the Chippewa Indians. He ministered to the Indians for many

years and became very proficient in their language. His latest pastoral charge was at St. Anthony in Stearns County in the diocese of St. Cloud.

The Rev. F. X. Feldmaier, pastor of the Church of St. Stephen, Bridgewater, South Dakota, died there after a short illness on September 21, 1916. Father Feldmaier was born in Plenthof, Bavaria, Germany, on May 6, 1879. He made his theological studies in the St. Paul Seminary, St. Paul, and was ordained there in June, 1904, for the diocese of Sioux Falls. He was pastor successively at Columbia, Ethan and Bridgewater, South Dakota.

The Rev. V. P. Brown, pastor of St. Joseph's Church, Hillsview, South Dakota, in the diocese of Sioux Falls, died on October 26, 1916.

The Rev. Andrew J. Leoffen, pastor of the Church of the Assumption, Richfield, Hennepin County, Minnesota, died at St. Mary's Hospital, Minneapolis, on October 29, 1916. Father Loeffen was born at Balgoy, Gelderland, Holland, on March 1, 1876. He studied at Malines, Belgium, and at Chantillon-sur-Marne, France. He joined the congregation of the White Fathers for mission work in Africa and was ordained at Carthage. Later he was made Professor of Philosophy in the St. Charles Seminary, Boxtel, Holland. In 1905 he came to America and entered the archdiocese of St. Paul. He served as assistant pastor in the parish of St. Francis de Sales, St. Paul, and in the parish of St. Mark, Shakopee. In 1908 he was made pastor of the parish of Richfield. In 1912 he became dean of discipline in the St. Paul Seminary. This position he filled for two years when he was again made pastor of Richfield.

The Rev. James J. Heidegger died at St. Joseph's Hospital, St. Paul, on October 29, 1916. Father Heidegger was born in Austria in 1846. He came to America at the age of twenty. His priestly career included ten years spent in the city of Cleveland, Ohio. Later he entered the diocese of Sioux Falls and served as pastor in Epiphany and Yankton, South Dakota. In 1910 Father Heidegger retired from active service and during his remaining years resided in Pine City, Minnesota.

The V. Rev. Albert Lacombe, O. M. I., pastor of St. Patrick's Church, Midnapore, Alberta, Canada, died on December 12, 1916. An appreciation of the life and work of this remarkable missionary appears in the foregoing pages of this issue of *Acta et Dicta*.

The Rev. Alexander Cestelli of Portland, Oregon, met his death in an automobile accident on December 22, 1916. Father Cestelli labored for some years in the archdiocese of St. Paul. He was born in Pieve, Tuscany, Italy, on September 26, 1840. He was educated for the priesthood in the University of Pisa and ordained there in 1863. Father Cestelli was Professor of Moral Theology in the St. Thomas' Seminary, St. Paul, from 1888 to 1895 and at the same time he had pastoral charge of the Italians of St. Paul and Minneapolis. At the time of his death he was chaplain in St. Vincent's Hospital, Portland, Oregon.

The Rev. Charles Giraud died at St. Ann's Home, Duluth, on January 31, 1917. Father Giraud was born at Villard-le-Pantel, France, on December 13, 1854. He made his studies at Luxeuil and in Rome and was ordained in Lyons in 1879. He came to America in 1889, entered the archdiocese of St. Paul and was made pastor of the parish of Cloquet, Minnesota. When the diocese of Duluth was erected, at the end of that same year, he belonged to the new jurisdiction. In 1891 he was made pastor of the parish of St. John the Baptist in Duluth. Later he was transferred back to Cloquet. In 1909 ill-health obliged him to retire from his charge and thereafter he resided in Duluth.

The Rev. J. J. Burke, pastor of St. Teresa's Church, Beresford, South Dakota, in the diocese of Sioux Falls, died on February 5, 1917. He was born in Scranton, Pennsylvania, in 1865. He entered the diocese of Sioux Falls in 1904 and was pastor at Platte for nine years and then at Beresford.

The Rt. Rev. Mgr. Alois Plut, pastor of the Church of St. Mark, Shakopee, died there on February 20, 1917. Monsignor Plut was the senior priest of the archdiocese of St. Paul in point of years of priestly service. He was born in Krupp, Carniola, Austria, on June 21, 1841. He was one of a band of seventeen ecclesiastical students brought to America by the veteran Indian missionary, Father Francis Pierz. Father Plut was ordained in St. Paul in 1865. He was first appointed to Stillwater where he organized the parish of St. Mary. In 1866 he was placed in charge of the parish of New Prague with its adjoining missions in which places he directed the erection of church buildings. In 1868 he was sent to Winona where he built the present Pro-Cathedral of St. Thomas and organized the Polish parish of St. Stanislaus. He also had

charge at the same time of several outlying missions. At various times he also ministered to the parishes at Cedar Lake, Sleepy Eye, New Ulm and Glencoe. In 1876 he was made pastor in Shakopee and remained there for ten years until called to organize the parish of St. Matthew in St. Paul. Later he returned to Shakopee and remained in this charge until his death. In May, 1906, he was raised to the dignity of Domestic Prelate with the title of Monsignor.

The Rev. J. C. Knafelz died at St. Francis' Hospital, Colorado Springs, on February 26, 1917. Father Knafelz was born in Carniola, Austria, on May 19, 1872. He came to America when a young man and made his studies for the priesthood in the St. Paul Seminary where he was ordained in 1896. He served as pastor of the parish of St. Stephen, Brockway, in the diocese of St. Cloud and as pastor in Richfield, in the archdiocese of St. Paul. In 1904 ill-health compelled him to give up his work in Minnesota. He had contracted tuberculosis and sought to regain his health by residence in the West.

The Rev. Thomas P. Hayes, assistant pastor of the parish of St. James, St. Paul, died at St. Joseph's Hospital on March 11, 1917. Father Hayes was born at Killmallock, County Limerick, Ireland, on February 19, 1887. His studies for the priesthood were begun in his native land and finished in the St. Paul Seminary where he was ordained in June, 1915. He was appointed assistant pastor at St. James' Church and chaplain of the City Hospital. His priestly career, though of short duration, was filled with devoted and successful work.

The Rev. Peter Gadien, assistant pastor of the parish of St. Clement, Minneapolis, died suddenly on March 17, 1917. Father Gadien had been in frail health since the time of his ordination. Nevertheless he was noted for his efficient priestly work which he wrought with peculiar simplicity and devotion. He was born in Goodhue, Minnesota, on December 17, 1884. He made his studies in the College of St. Thomas and in the St. Paul Seminary and was ordained in June, 1913. His four years of priestly work were spent in the parish of St. Clement.

The Rev. Pius Schmid died at Hampton, Minnesota, on March 18, 1917. Father Schmid was born in Bosen, Tyrol, Austria, on April 23, 1848. He finished his theological studies in St. Francis'

Seminary, Milwaukee, and ordained there in 1871. He served for eight years in the diocese of La Crosse. In 1879 he entered the diocese of St. Paul and had charge successively of parishes and missions at Rollingstone, Miesville, Belvidere, Medina, Watkins, St. Henry and Vermillion. In July, 1911, he retired from active labor and since then resided at Hampton.

The Rev. Bernard Vonderlage, pastor of the Church of St. Henry, Le Sueur County, Minnesota, died at St. Joseph's Hospital, Mankato, on May 30, 1917. Father Vonderlage was born in Offendorf, Westphalia, Germany, on October 20, 1854. He made his theological studies in Louvain, Belgium, and was ordained to the priesthood in Namur, Belgium, in 1880. A few years later he came to America and entered the diocese of Leavenworth, Kansas. In 1892 he entered the archdiocese of St. Paul. At various times he exercised priestly charge in Morgan, Redwood Falls, Willow Lake, Lamberton, Granite Rock, Lucan, Madison, West Newton and Richfield. He was pastor of the Church of St. Henry in Le Sueur County from 1906 until the time of his death.

Mr. Emmanuel L. Masqueray, architect of the Cathedral of St. Paul, died in St. Paul on May 24, 1917. For some time past over-work had weakened his health. He had been under physician's care for some months, seemed to recover and resumed his work, when he was suddenly stricken one morning on the way to his office. His funeral services took place in the great Cathedral which he had erected and his body was laid to rest in Calvary Cemetery, St. Paul, May 29. The funeral sermon was preached by the Most Reverend Archbishop Ireland.

Mr. Masqueray was born in Dieppe, France, in 1861. His early years were spent in Rouen. His studies in architecture were made in Paris and in Rome. His work as a student won for him noted honors, the Deschaume prize, the Chaudesaignes prize and the gold medal of the Paris Salon. In 1887 he began his career in America. In 1901 he was chosen to be Chief of Design for the St. Louis Exposition. In 1905 he was selected by the Archbishop of St. Paul as architect of the Cathedral of St. Paul and the Pro-Cathedral of Minneapolis. He thereupon took up his residence in St. Paul and during the following years he drew plans for several churches and other buildings within the archdiocese of St. Paul. Other specially noteworthy works of his during these years are the Cathedrals of Wichita, Kansas, and Sioux Falls, South Dakota.

OUR LIBRARY AND MUSEUM.

We earnestly invite all who have at heart the work of the Catholic Historical Society of St. Paul to assist us in gathering together the materials for the history of the Church in this region. All documents, papers, books, magazines, newspapers, photographs and objects of historical interest that may serve now and later for the compilation of our history will be welcomed and carefully preserved in our historical library and museum in the St. Paul Seminary.

It is our duty to those who will come after us and to the Church and country at large to store up systematically all records of the present day life of the Church in the province of St. Paul. We invite especially the donation of letters, papers, jubilee and other memorial publications, catalogues and year books of educational and other institutions and other societies, photographs of churches, schools and other monuments and in short of all records which might escape the society's official collectors.

Moreover we are especially concerned about the preservation of those records of past years which are scattered here and there and which are in danger of loss and destruction. A moment's consideration will convince anyone of the importance of having precious records of the past kept in one place where they will be preserved carefully and where they can be conveniently found and consulted by whoever is interested. We therefore urge our readers, firstly, to acquaint us with the location of all historical materials so that we may have note of them, and secondly, wherever possible to lodge such materials permanently and safely in our historical library and museum in the St. Paul Seminary. We cordially invite our friends to visit our library and museum.

In an article entitled "The Relation of the State to Historical Work," in the *Minnesota History Bulletin* of February, 1915, Professor Clarence M. Alvord of the University of Illinois, editor of the *Illinois Historical Collections*, writing of the duty of the State to collect the materials of history, declares that "for that purpose the State should send emissaries up and down its territory to enter every attic in every town and village in the State, if necessary, in search of that historically illuminating material which may become

at any moment material for another kind of illumination whenever the tidy house-keeper determines that house-cleaning time has come."

The Catholic Historical Society of St. Paul has not as yet been able to employ any such effective means in its search for historical materials. But we wish that we were able to do so. We have received, within the past few months, the original manuscript of the old Indian cathecum and hymn-book composed by Father Ravoux, together with several unbound pages of this book printed at Prairie du Chien by Father Ravoux himself in the year 1843. This gift is sent to us by Brother Maurelian of the Christian Brothers' College of Memphis, Tennessee. Brother Maurelian writes thus, to explain his possession of this interesting relic: "About the year 1894 or 1895 I examined the students of the school in the old building alongside the Cathedral (in St. Paul). In the attic I found this manuscript and hundreds of loose printed sheets of the Catechism. As no one seemed to care for them I took them, as I value historical matter of this kind very much. If you wish to have them I will forward them to you . . . I shall have the satisfaction of knowing that they will be properly cared for."

We had sought in vain for some time to obtain an original copy of this book and we are extremely grateful to Brother Maurelian who has saved for us not only a printed copy but the original manuscript. Our own search had led us first to inquire of Father Jerome Hunt, O. S. B., the veteran Indian missionary of Fort Totten, North Dakota. He kindly sent us copies of two enlarged reprints and one copy of what he believed to be the original edition. Comparison with Brother Maurelian's gift shows that Father Hunt was mistaken and that his supposed original is also a reprint.

Father Ravoux was appointed missionary to the Sioux by Bishop Loras of Dubuque in August, 1841, being at that time at Prairie du Chien. He accordingly paid a visit to Father Galtier at St. Peter, the present Mendota, and from there went to the Sioux. He spent the winter of 1841-1842 at Traverse des Sioux, Little Rock and Lac qui Parle and returned to St. Peter in the spring. He had already in mind to prepare a book for the Indians. On the invitation of J. B. Faribault of St. Peter, Father Ravoux went with him and his sons for the winter of 1842-1843 to their trading posts at Chaska and Carver. The Faribaults were of great aid to him in

learning the Sioux language, in preparing the book and in the whole missionary work. Father Ravoux determined to build a chapel or mission-house for the Indians at Chaska. During that winter they worked at the book which was to be printed in the spring. In April Father Ravoux set out from Fort Snelling for Dubuque, travelling on foot with the mail-carrier. He reached Prairie du Chien on Easter Sunday and Dubuque two days later. Bishop Loras gave him three hundred dollars for the mission-house or chapel at Chaska and advised him to consult with Father Cretin, then at Prairie du Chien, regarding the book, since Father Cretin owned a simple printing press. Father Cretin left Father Ravoux in charge at Prairie du Chien while he visited some of his stations and there in the spring of 1843 Father Ravoux printed his book, being aided by a boy of some twelve or thirteen years who knew how to work the press.

We are indebted to Mr. Cornelius M. Crowley of St. Paul for a pen and ink drawing of the chapel at St. Peter, the present Mendota, erected by Father Galtier in 1842. This drawing is executed by Mr. Crowley himself according to his own personal recollections from childhood days and by careful consultation of old settlers and of others who, like himself, recall this old building as one later used as a school. The present parochial church of Mendota, solidly built of stone, was erected in 1853. Thereafter the former church was used as a school, the attached portion which had been the pastor's residence now being used as a residence by the school-master. Mr. Crowley is particularly well able to recall the old building since he himself was a pupil of the school and his father, Mr. Philip Crowley, after whom is named the present Crowley school in St. Paul, was the very schoolmaster.

This old building was erected by Father Galtier in 1842. It was not exactly the first chapel of Mendota but it was the first chapel built purposely as a house for divine service. A year or so previous. Mr. Faribault of St. Peter had made a donation to Father Galtier of a small house, seemingly a one-room cabin, which Father Galtier used as a chapel and residence. This building was evidently a frail one for one night in the summer of 1842 it suddenly collapsed, the main beam supporting the roof having broken and the cabin being ruined. Father Ravoux, who happened to be occupying it at the time, escaped unhurt. Father Galtier decided to erect a new and larger and better building—the one of which we now have a pen

and ink drawing by the kindness and the historical interest of Mr. Cornelius Crowley. This building was a kind of double one, part chapel and part pastor's residence, and afterwards school and teacher's residence. It was destroyed about the year 1868 when the property was bought by the new railroad. Mr. Crowley has located the site of the old building and some form of tablet should be erected to mark it permanently.

This Mendota chapel of 1842 is not however the oldest chapel of the diocese of St. Paul. In the preceding year, 1841, Father Galtier had built the first chapel of St. Paul which later, with the coming of Bishop Cretin, became the first Cathedral of St. Paul. It was located on Bench Street. The site is known and it should also be suitably marked.

No relics remain of the first Cathedral of St. Paul but fortunately we have a treasured relic of the old Mendota chapel of 1842, nothing less, namely, than the old altar where Mass was offered by Fathers Galtier, Ravoux and Godfert and no doubt by Bishops Loras and Cretin. This venerable altar, simple and rude but doubly sacred by old and holy associations, is preserved in our historical museum.

A donation of extraordinary value has been received from Mr. Augustin L. Larpenteur, St. Paul's oldest resident and a charter member of the Catholic Historical Society of St. Paul. Mr. Larpenteur has recently disposed of his old residence, the well-known "Anchorage," at Dale and Grotto Streets which is being remodeled to serve as a Catholic Infants' Home. On the occasion of his removal to a new residence Mr. Larpenteur donated to the Catholic Historical Society his entire library, containing many books and papers of unusual historical value. The size of this donation, which was received recently, makes it impossible to give at present a complete itemized list of its contents.

Mr. Larpenteur has included in this donation a number of objects of historic interest. Among them are two silver cups which are souvenirs of the French Emperor, Napoleon I. Mr. Larpenteur's grandfather, Louis B. Larpenteur, was the owner of property, including an inn and vineyards in the village of Thomaray, near Fontainebleau. His family was well acquainted with that of the Viscomte de Beauharnais whose wife, Josephine, after the death of her first husband, married Napoleon Bonaparte. During the days of the

Empire Napoleon and Josephine in visits to Fontainebleau not infrequently stopped at the inn of Thomaray to enjoy a chat and to partake of the excellent wine and the famous cooking of M. and Mme. Larpenteur. Two silver cups from which the Emperor and Empress drank were treasured and handed down in the Larpenteur family and are now lodged in our museum.

The Most Rev. Archbishop Ireland has presented to our library a number of books, including a copy of an elaborate edition, published by Walter Dunne of New York, of the Anglican *Book of Common Prayer, Sacramentary, Pontifical and Psalter*; also, *Les Combattants Français de la Guerre Américain*, being official lists of French soldiers who took part in the war of American independence prepared according to documents in the archives of the French Ministry of War; and a memorial volume published in Milan in 1751 on the occasion of the obsequies of Elizabeth Christine, mother of the Empress Maria Teresa.

The Most Rev. Archbishop Prendergast of Philadelphia has presented a copy of the *Diary and Visitation Record of the Rt. Rev. Francis Patrick Kenrick, Bishop of Philadelphia, 1830–1851*, translated and edited under the direction of Archbishop Prendergast and published in 1916.

The Rev. Ferdinand Kittell of St. Michael's Church, Loretto, Pa., has presented a copy of the *Souvenir of the Loretto Centenary, 1799–1899*.

The V. Rev. James C. Byrne, pastor of the Church of St. Luke and Vicar General of the archdiocese of St. Paul has presented to our museum a Jewish phylactery, a religious ornament and emblem prescribed in the Jewish Law.

The Rev. Patrick Kenny, pastor of the Church of St. Malachy, Clontarf, Minn., has presented to our library a bound volume of *The Northwestern Chronicle* for the year 1876; also, bound volumes of *The New York Freeman's Journal* for the years 1871 to 1875 inclusive; and an *Illustrated Historical Atlas of the State of Minnesota*, published in 1874.

The Rev. John F. Kempker of Davenport, Iowa, has presented several volumes of past numbers of Hoffman's and Sadlier's Catholic Directories.

Mr. Terence F. Naughton of St. Paul has presented a collection of photographs, pamphlets and papers partly regarding the former Total Abstinence Crusaders' Society of St. Paul.

The Hon. W. J. Onahan of Chicago who contributes an article on Catholic colonization in Minnesota in the present number of *Acta et Dicta*, has deposited in our archives a series of letters addressed to him by the Rev. Christian J. Knauf at a time when Father Knauf was pastor of the Adrian (Minnesota) Colony and when Mr. Onahan was secretary of the Colonization Association.

Mr. James J. Boulton of Minneapolis has presented an interesting facsimile of the first number of *The Maryland Journal and the Baltimore Advertiser*, a weekly paper originally printed in Baltimore on Friday, August 20, 1773.

NOTES AND COMMENT.

An article "Concerning Catholic Historical Societies," by Waldo G. Leland, Secretary of the American Historical Association, in the January, 1917, number of *The Catholic Historical Review*, contains many observations and suggestions which regard so directly the purposes and the work of such societies as the Catholic Historical Society of St. Paul that they deserve to be mentioned here with grateful recognition.

Mr. Leland, in this article, remarks that heretofore sufficient attention has not been given to the religious factors in the history of our country and that comparatively little has been done by the churches of the United States in the way of developing historical societies which will compile and study the religious history of our people. Of all the churches the Catholic Church has the best representation in the form of such societies.

The pioneer Catholic Historical Society in our country is that of Philadelphia, the American Catholic Historical Society, founded in 1884, and now having its headquarters at 715 Spruce Street, Philadelphia. A brief sketch of the history of this society, from the pen of one of its prominent members, the Rev. Wm. J. Lallou, appeared in the July, 1915, number of *The Catholic Historical Review*¹. This society publishes its quarterly *Records of The American Catholic Historical Society* which is now in its twenty-eighth volume. This publication is now combined with the *American Catholic Historical Researches*, the first issue of the joined periodicals having appeared in September, 1912. The latter of these two publications first appeared in 1884 and for many years was edited by the noted journalist and historian of Philadelphia, Martin I. J. Griffin. During the past year the society issued a complete index to the *American Catholic Historical Researches* covering all its numbers from the beginning in 1884 to the merging of the two periodicals in 1912. This index renders easily accessible the valuable material contained in the *Researches*.

The United States Catholic Historical Society of New York was likewise founded in 1884. A sketch of its history from the pen of

¹ Vol. i, No. 2, p. 193.

its president, the late Charles J. Herbermann, appeared in the October, 1916, number of *The Catholic Historical Review*¹. This society published from 1887 to 1892 its *Catholic Historical Magazine*. Later it also published a number of monographs and of recent years it has issued its annual *Historical Records and Studies*, the latest volume, being the tenth, having appeared in January, 1917.

The Maine Catholic Historical Society has published since 1913 its monthly *Maine Catholic Historical Magazine*.

The Catholic Historical Society of St. Paul was organized in 1905. In 1907 it began the publication of its *Acta et Dicta*, a collection of historical data regarding the origin and growth of the Catholic Church in the Northwest. With the exception of the years 1912 and 1913, this publication has appeared annually.

In April, 1915, appeared the first number of *The Catholic Historical Review*, a quarterly, published by the Catholic University of America, of Washington, D. C. This excellent review promises to become the recognized organ of national scope for all Catholic historical activity in our country. It is to be hoped that the foundation of this review will both stimulate such activity and form a center of co-operation for all agencies so that Catholic historical work may proceed according to a common plan. It is to be hoped also that this co-operation of local societies will lead to the establishment of a national organization and that the Catholic University at Washington may become the center for a National Archives for the Catholic Church History of America.

Evidences are not lacking of increasing recognition of the importance of Catholic historical activity. In the West one piece of such evidence is seen in an article in *The Fortnightly Review* of St. Louis, by the Rev. John Rothensteiner, on "The Writing of Parish Histories." The writer of this article emphasizes the need of compiling parochial histories and offers helpful suggestions regarding the search for materials and the order of their arrangement.

More gratifying still is other news in this same regard from St. Louis, the announcement, namely, of the foundation of a Catholic historical society in St. Louis under the presidency of the Most Rev. Archbishop Glennon. The new society will have its head-

¹ Vol. ii, No. 3, p. 302.

quarters in the splendid new Kenrick Seminary at Webster Groves, a suburb of St. Louis. The Catholic Historical Society of St. Paul has special reason to rejoice in welcoming the establishment of this new society in the historic center of the Mississippi Valley. An article by the Rev. C. L. Souvay of the Kenrick Seminary on "Bishop Rosati and the See of New Orleans," contributed to *The Catholic Historical Review*¹ of April, 1917, gives an indication of what interesting materials are to be dealt with by the church historians of St. Louis.

Further evidence of increasing interest in the writing of parish histories is seen in the circular letter addressed by the Rt. Rev. Bishop Lillis of Kansas City to the parish priests of his diocese. Bishop Lillis requests every pastor in the diocese to compile a short narrative of the local history of the parish in his charge and to prepare two copies of this record, one to be preserved in the parish archives and the other to be sent to the diocesan chancery office. These papers, as the Bishop suggests, are to be brief and to the point, giving a judicious selection of the essential materials in the form of a chronicle which may appear of modest value at present but the real worth of which will be more and more apparent as the years go by. The Bishop offers suggestions to guide pastors in the search for materials and in their arrangement. This effort has met with gratifying success. Within six months nearly all pastors have furnished historical sketches of real value.

In the diocese of Winona an excellent and effective plan for the encouragement of Catholic historical writing has been adopted by the College of St. Teresa under the direction of Bishop Heffron. The College of St. Teresa has offered fourteen scholarships, named after the first bishops of the fourteen ecclesiastical provinces in our country, namely, Baltimore, Boston, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Oregon City, Philadelphia, St. Louis, St. Paul, San Francisco and Santa Fe. The scholarships are therefore named, Carroll, Cheverus, Quarter, Fenwick, Loras, Henni, Cardenas, Concanen, Blanchet, Egan, Rosati, Cretin, Moreno and Lamy. Among the requirements for the winning of one of these scholarships is an essay of about fifteen hundred words on a given subject in American Catholic Church History. The subject for the year 1917 is "Early Catholic Landmarks."

¹ Vol. iii, No. 1, p. 3.

This subject is limited in every case to the particular province in which the competing writer resides.

Mr. Waldo G. Leland, in the above-mentioned article, offers many valuable suggestions regarding the work of Catholic historical societies. He observes that in every diocese there should be organized a diocesan historical society under the patronage of the bishop. In composition it should resemble most American learned societies, a characteristic feature of which is that they are large, semi-popular bodies, open to all who desire to join but administered by those most interested in the objects to which they are devoted.

Such society should have for its prime purpose the collection of historical materials. Therefore it should have a building or some sufficient locale to house its collections which naturally fall into three divisions: Archives, Library and Museum.

The Archives, the most important division, "should include first of all the official records of the Diocese and of the parishes which compose it, so far as these records are not needed for constant use and purposes of reference in the offices or localities to which they belong. The Archives should also include the official correspondence of the Bishop with the clergy, with the Archbishop and other ecclesiastical officials in America and elsewhere, and with Rome. The parish correspondence should also be included in the Archives; that is, the official correspondence of the clergy among themselves and with others. Provision for the centralization of such records and correspondence should be made by ecclesiastical legislation. Side by side with these official archives, supplementing them, should be gathered copies, photographic or otherwise, of documents selected from the Vatican Archives in Rome, from those of the Congregation de Propaganda Fide and from European Archives generally." This last might be accomplished through co-operation on the part of several societies. In addition to the archives, both original and in copy, there should be collected miscellaneous manuscripts of every description. Probably in any parish there is hardly a family that has not some few letters, diaries, old account books, or similar material that could be secured for the society's collections.

The Library of the society should contain "such works of reference as it might be possible to secure, but especially it should devote itself to the collection of local publications. Town and county histories, biographies of former citizens and communicants, the pub-

lished documents of municipalities—would form a substantial part of its collections. Other classes of materials that should be obtained are almanacs, catalogues, text-books and works of church and religious history. Newspapers and other periodical publications constitute an important category in the collections of any library, but in the Library of an historical society they are of special importance. Other periodical publications, which it is especially desirable to preserve, are the religious and church papers, magazines, calendars, or bulletins, as well as the publications of missionary societies and of such other societies as have a close connection with the church."

The Museum should be one of the society's chief attractions. "If the Museum, by reason of its collections and the manner of displaying them, can arouse even a transient interest in the past, who shall say that some good has not been done? It is only in recent years that we have come to appreciate the function of the historical museum. The great difficulty in all historical study is to visualize the past. Constantly we find ourselves thinking of it in terms of the present, or if we do not do that we allow our imagination to carry us far afield and we picture the men and women of former generations in a way that would doubtless surprise and possibly pain those worthies. The function of the historical museum is to aid in correct visualization of the past."

A second function of an historical society is the dissemination of information. In this regard most important of all from the viewpoint of the serious student is the publication of documents. "If the society has been successful in the concentration of archives and the gathering of historical manuscripts, it will have on its hands much that should be made available for the widest general use."

"It seems reasonable," concludes Mr. Leland, "to look forward to the time when Diocesan Societies shall unite in a National Catholic Historical Association centering about the Catholic University of America and carrying forward enterprises of the widest scope and of the utmost importance. The creation of an American Institute in Rome for the exploration of the church archives, the copying of documents in Europe and other parts of the world on a large scale, the publication of a great series of *Monumenta Ecclesiastica Statuum Foederatorum*, these and many other undertakings which are today but visions of faith, may yet become the realities of tomorrow."

ACTA ET DICTA

Acta et Dicta is published annually by the Catholic Historical Society of St. Paul. All orders and communications should be addressed to the editor, the Rev. William Busch, the St. Paul Seminary, St. Paul, Minnesota. Back-numbers of Acta et Dicta are still to be had. The following abridgment of the tables of contents gives a list of the documents and articles heretofore published.

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- Letters of the Rt. Rev. Mathias Loras, first Bishop of Dubuque.
- Letter of M. B. Mulkern of Dubuque, Secretary of the Catholic Settlement Society of Iowa.
- Letter of the Rev. Joseph Cretin, Missionary Apostolic.
- Memorialis Tabella, the diary of Bishop Cretin.
- Letters of Daniel J. Fisher, a seminarian in St. Paul.

Articles :

- The Beginnings of Catholicism in North Dakota.
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- The Chapel of St. Paul.
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- Personal Reminiscences of Bishop Cretin.
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Growth of the Church in Fillmore County, Minn.

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The History of the Diocese of St. Paul.

By the Rev. Francis J. Schaefer, D. D.

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By the Rev. Mathias Savs.

The Catholic Church in Goodhue County.

By the Rev. James H. Gaughan.

A Glossary of Chippewa Names.

By the Rev. Chrysostom Verwyst, O. F. M.

Documents:

Letters of Bishop Loras, 1829 and 1830.

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